MURDERER

Punish'd and Pardon'd:

Or, A True Relation of the [illegible] Life, and Shameful Pappy Death of

Thomas Savage,

Imprisoned, justly Condemned, and [illegible] Executed at *Ratcliff*, for his bloody Fact, in Killing his Fellow-servant, on *Wednesday*, *Octob*^r 28th, 1668.

By Us, who were often with Him, in the Time of his Imprisonment in *Newgate*, and at his Execution,

Robert Franklin, *Thomas Vincent*,
Thomas Doolittle, and
Hugh Baker, *James Janeway*.

To which is Annex'd,

A SERMON Preach'd at his [illegible]

The Thirteenth Edition, carefully Corrected from the Errors of former Impressions. *To which is added,* The Lewd Life and Shameful Death of that Wicked Strumpet, *Hannah Bly*, who was Condemned [illegible] Executed for Exciting *Thomas Savage* to Commit [illegible] Murder.

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London: Printed [illegible]

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MURDERER

Puniſh'd *and* Pardon'd:

Or, A True Relation of the Wicked Life, and Shameful Happy Death of

Thomas Savage,

Impriſoned, juſtly Condemned, and twice Executed at *Ratcliff*, for his bloody Fact, in Killing his Fellow-ſervant, on *Wedneſday, Octob'* 28th, 1668.

By Us, who were often with Him, in the Time of his Impriſonment in *Newgate*, and at his Execution,

Robert Franklin, *Thomas Doolittle*, *Hugh Baker*, *Thomas Vincent*, and *James Janeway*.

To which is Annex'd,

A SERMON Preach'd at his Funeral.

The Thirteenth Edition, carefully Corrected from the Errors of former Impreſſions. *To which is added,* The Lewd Life and Shameful Death of that Wicked Strumper, *Hannah Blay*, who was Condemned & free Executed for Exciting *Thomas Savage* to Commit ſecond Bloody Murther.

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London: Printed in the Yea[illegible]

To the READER.

IN the following Narrative you have a Relation of the bloody Murder committed by T. Savage, with an Account of the wonderful Mercies of God to his poor Soul, after the committing of so bloody a Sin. To which is added, A short Relation of the Carriage and Behaviour of that vile Strumpet Hannah Blay, during the time of her being in Newgate, to her Execution: Which tho' it hath nothing in it worthy to be related, yet she being the Instrumental Cause of that bloody Resolution, was thought fit to be inserted, that she may remain as an Example of Shame to all lewd Women, and a severe Example of God's Justice upon such cruel Monsters, who are not contented with endangering the Souls of such ignorant young Men, that have not the Fear of God before their Eyes, with their abominable Whoredom and Adulteries, but as it were to make sure of destroying both Body and Soul together, by adding to their former Sins the Guilt of shedding innocent Blood: And as you have a wonderful Instance of God's free Grace to the Soul of T. S. so the Foulness of his Fact, the Danger of Damning his Soul, and the twice shameful Execution which he suffered, may be a Means to preserve all young Men and Apprentices from being Guilty of the like Fact. And as a Help to you herein, you are advised to be very careful what Company you keep.

That you addict not your selves to Drinking or Gaming, or Company-keeping, which is the Ruin of many young Men, who by getting a Habit of keeping Company, or other Vices, are too often drawn to purloin from their Masters, to maintain them in their Extravagancies; by which means they do not only run the Hazard of exposing their Bodies to publick Shame, if they be discovered, to the Grief, and even Heart-breaking of their Friends, when they hear of their ill Courses; but the Wrath of God and Eternal Damnation of their poor Souls, as you may see in the Narrative of T. S. who first began with Company-keeping, from Company-keeping to Whoring, from Whoring to Thieving and Murther.

And lastly, Be careful to spend the Lord's Day and all thy other spare-time in the Service of God, as Reading, Praying, Hearing the Word preached, which may be a Means to preserve thee from the Guilt of Sin of this Nature, and other Sins likewise, if thou apply thy self seriously to this Work. But while I am advising of others, my self commit an Error in exceeding my Bounds, being confined to Verse; I rest

A real Well-wisher

to the Eternal Happiness of

thy Immortal Soul, &c.

A Murtherer Puniſh'd and Pardon'd, &c.

BLood doth cry aloud! The Blood of Men, when violently ſhed by cruel Hands, for pirvate Revenge or Covetouſneſs, or the Satisfaction of ſome ſuch baſe Luſt, doth cry as far as from Earth to Heaven for Vengeance: And however, ſome horrible Murder may be ſecretly plotted, and as ſecretly effected, yet ſeldom are they long unpuniſh'd, even in this World; for beſides that, ſometimes the guilty accuſing Conſciences of ſuch Perſons who have committed this hanious Crime, do ſo inwardly laſh and torment 'em, that they can find no Reſt until they have diſcover'd the Fact with their own Mouths; there is the All-ſeeing Eye of a Sin-revenging God, which doth find 'em, and a ſtrange Hand of his Providence which doth often follow 'em, and entangle 'em in their Steps, (when they are flying and ſeeking ſome Hiding-place) which doth as it were bind 'em before they are in Chains, and deliver 'em before they are aware, into the Hands of Juſtice to be puniſh'd.

But there is another Blood which doth ſend forth a louder Cry, namely, the Blood of the Lord Jeſus Chriſt, which was ſhed for the Sins of Men, which ſpeaketh better things than the Blood of *Abel*, crying for Mercy and Forgiveneſs: This Blood hath ſuch Prevalency and Vertue, that when it is applyed by Faith unto the moſt notorious Maleſactor, guilty of Blood as well as other Wickedneſs, it doth out-cry and drown the Voice of Blood and all other Sins, and waſheth the moſt impure Soul laid in Sin unto a Scarlet and Crimſon Hue. This Blood, we hope was ſprinkled upon the Conſcience of this Man who embrew'd his Hands in the Blood of his Fellow-ſervant; for having given ſuch Evidence of his ſincere Repentance, and true Faith, unto ſeveral of us Miniſters and other Chriſtians that were with him, before and at his Execution: We hope, tho' he were juſtly puniſh'd with the firſt Death, by the Hand of Man for his Crime, that thro' infinite [illegible] Grace and Chriſt's Blood, he hath eſcap'd the [illegible] Death and Wrath of God in Hell. The Narr[illegible] give the ſame Satisfaction to others, which [illegible] hereof have receiv'd; which is as follow.

THomas *Savage*, born in the Parish of St *Giles's in the Fields*, he was put out Apprentice to Mr. *Collins*, a Vintner, at the Ship Tavern in *Ratcliff*, where he lived about the space of one Year and three Quarters; in which time he manifested himself to all that knew him, to be a meer Monster in Sin: In all that time he never once knew what it was to hear one whole Sermon, but used to go in at one Door, and out at the other; and accounted them Fools that could spare so much time from Sin as two or three Hours on a Lord's Day, to spend in the Lord's Service. He spent the Sabbath commonly at the Ale-house, or rather at a base House, with that vile Strumpet *Hannah Blay*, which was the Cause of his Ruin; he was by a young Man (now gone to Sea) first inticed to go drink there, and after that he went alone, and now and then used to bring Her a Bottle or two of Wine, which satisfi'd not her wicked Desires, but she told him, if he would frequent her House, he must bring Money with him: he told her often, he could bring none but his Master's, and he never wrong'd his Master of Two-pence in his Life: Still she inticed him to take it privately. He replyed, he could not do it, because the Maid was always at home with him. Hang her, Jade, (saith this impudent Slut) knock her Brains out, and I'll receive the Money; this she many times said, and that Day that he committed the Murther, he was with her in the Morning, and she made him drunk with burnt Brandy, and he wanted one *Groat* to pay his Reckoning. She then perswaded him to knock the Maid on the Head, and then she would receive the Money. He going home between twelve and one of the Clock, his Master standing at the Street-door, did not dare to go in that way, but climbed over a Back-door, and comes into the Room where his Fellow-servants were at dinner: *O* (saith the Maid) *Sirrah, you have been now at the Brandy-house, you will never leave till you are undone by them.* He was much vexed at her, and while he was at dinner, the Devil entred so strong into him, that nothing would satisfy him but he must kill her, and no other way but with the Hammer; to which end, when his Master was gone with all the rest of his Family to Church, leaving only the Maid and this Boy at home, he goes into the Bar, fetcheth the Hammer, and taketh

taketh the Bellows in his Hand, and ſitteth down by the Fire, and there knocketh the Bellows with the Hammer. The Maid ſaith to him, *Sure the Boy is mad: Sirrah, what do you make this Noiſe for?* He ſaid nothing, but went from the Chair, and lay along the Kitchen-window and knocked with the Hammer there; and on a ſudden threw the Hammer with ſuch a Force at the Maid, that hitting her on the Head ſhe fell down preſently, ſcreeching out, then he took up the Hammer three times, and did not dare to ſtrike her any more, at laſt the Devil was ſo great with him, that he takes the Hammer and ſtrikes her many Blows with all the Force he could, and rejoyced that he he had got the Victory over her: which done, he immediately takes the Hammer, and with it ſtrikes at the Cupboard-door in his Maſter's Chamber, which being but Slit-deal, preſently flew open, and thence he taketh out a Bag of Money, and putting it upon his Arm under his Cloak, he went out at a Back-door, ſtrait-way to the baſe Houſe again; when he came thither, the Slut would fain have ſeen what he had under his Cloak, and knowing what he had done, would fain have had the Money. He gave her half a Crown, and away he went without any Remorſe for what he had done: Going over a Stile he ſat down to reſt himſelf, and then began to think with himſelf, *Lord, what have I done?* And he would have given ten thouſand Worlds he could have recall'd the Blow. After this he was in ſo much Horror, that he went not one Step, but thought every one he met came to take him. He got that Night to *Greenwich*, and lay there; telling the People of the Houſe, he was to go to *Graves-end*. That Night he roſe and walked about, and knew not what to do, Conſcience ſo flew in his Face. The Miſtreſs of the Houſe perceiving the Lad to have Money, and not ſealed up, ſaid, *I wiſh this Lad came by this Money honeſtly.* The next Morning he going for *Woolwich*, the Miſtreſs of the Houſe could not be ſatisfied, but ſent for him back, and told him; *Sweetheart, I fear you came not by this Money honeſtly.* *Yes, indeed Miſtreſs,* (ſaith he) *I did; for I am carrying it down to* Graves-end, *to my Maſter, a Wine-Cooper: We live upon* London-bridge, *and if you pleaſe to ſend any one to my Miſtreſs, I will leave my Money with you.*

So

So there were ſome People going to *London*, and he writ a Note to ſend to his Miſtreſs, and he left the Mony with the Woman of the Houſe, and went his way, wandering towards *Woolwich*, and there was in the Ship-yard; about which time News came to *Greenwich*, of the Murther that was committed at *Ratcliff*, by a Youth, upon his Fellow-ſervant, and that a Bag of Mony was taken away: The Miſtreſs of the Houſe forthwith concluded, that ſure it was the ſame Youth that was at her Houſe, and that, that was the Mony; whereupon ſhe ſent Men out preſently to ſeek him; who found him in an Ale-houſe, where he had called for one Pot of Beer, and was laid down with his Head on the Table, and fallen aſleep: One of the Men calling him by his name, *Tom*, (ſaith he) *Did you not live at* Ratcliff? He ſaid, *Yes. And* (ſaid they) *did not you Murther your Fellow-ſervant?* He confeſſed it. *And you took ſo much Mony from your Maſter?* He acknowledged all. *Then* (ſaid they) *you muſt go along with us?* He ſaid, *Yes, with all my Heart* So they went forthwith to *Greenwich*, to the Houſe where he lay that Night: Where, when he came, he met with his Maſter with ſome Friends, and when his Maſter firſt ſpake to him of it, he was not much affected at firſt, but after a little while burſt into many Tears; thence he was conveyed to the Juſtice at *Ratcliff*, where he fully confeſſed the Fact again, and by him was committed cloſe Priſoner in the Goal of *Newgate*, where Mr. *H. B.* (who after ſome Acquaintance with him, had this proceeding Narrative from his own Mouth) came to ſee and ſpeak with him: And he ſeemed but little ſenſible of what he had done. *Are you* (ſaid he) *the Perſon that committed the Murther at* Ratcliff? He ſaid, *Yes. Oh! What think you of your Condition? What do you think will become of your precious Soul? You have by this Sin not only brought your Body to the Grave, but your Soul to Hell, without God's infinite Mercy: Were you not troubled for the Fact when you did it? Not for the preſent, Sir,* (ſaid he) *but ſoon after I was, when I began to think with my ſelf what I had done.* The next time he asked him, *Whether he were ſorry for the Fact?* He ſaid, wringing his Hands, and ſtriking his Breaſt, with

with Tears in his Eyes; *Yes, Sir; For it cuts me to the Heart to think that I ſhould take away the Life of a poor innocent Creature: And that is not all, but for any thing I know, I have ſent her Soul to Hell. O how can I think to appear before God's Bar, when ſhe ſhall ſtand before me, and ſay, Lord! this Wretch took away my Life, and gave me not the leaſt ſpace that I might turn to thee; he gave me no Warning at all, Lord. O then what will become of me?*

Soon after the Impriſonment of this *Thomas Savage* in *Newgate*, upon the Deſire of one of his Friends, Mr. *F.* and *T. V.* went to him in the Priſon, and had Liberty with much Readineſs from the Keepers, to diſcourſe with him: They asked him if he were the Perſon that Murthered the Maid? He anſwered, That he was: They did then open to him the nanious Nature of that Sin, endeavouring to ſet it home upon his Conſcience, telling him of the expreſs Law of GOD, *Thou ſhalt not Kill.* And the expreſs Threatnings, *That whoſoever ſheddeth Man's Blood, by Man ſhall his Blood be ſhed.* They ſpeak to him of the Law of the Land, and the Puniſhment of Death, which would certainly be inflicted upon him: That he had but a few Weeks more to Live, and then he would be Tryed, Condemned and Executed: But they told him that the Puniſhment of the Temporal Death was but ſmall, in compariſon with the ſevere Puniſhment of Eternal Death in Hell, which he had deſerved, and was expoſed unto. They told him, that ſo ſoon as Death ſhould make a Seperation between his Soul and Body, that his Soul muſt immediately appear before the great Tribunal of the Sin-revenging God, and there receive its final Doom, and be irreverſibly ſentenced to depart from the Preſence of the Lord, into everlaſting Fire, if he were found under the Guilt of this, or any other Sin. They asked him if he knew what Hell was? Telling him that a fearful thing it would be for him to fall into the Hands of the Living God; how intollerable the immediate Expreſſions of God's Wrath would be upon his Soul, what Horrour and Angoiſh he would there be filled withal, and how he would be bound up in

Chains

Chains of Darkneſs, until the Judgment of the Great Day: And then told him of the glorious Apperance of the Lord Jeſus Chriſt to Judgment: That Soul and Body ſhould then be joyned together, and condemned together, and puniſhed together, with ſuch exquiſite Torments as never entered into the Heart of Man to conceive; declaring the Extremity and Eternity of the Torments of Hell, which were the juſt Demerits of his Sins. Then they asked him, Whether he had any Hopes of eſcaping this dreadful Puniſhment of Hell? He anſwered, that he had: They enquired into the Grounds of his Hopes? He told them, That he repented of his Fault, and hoped God would have Mercy on his Soul. They asked him, Whether he thought his Repentance could procure for him a Pardon? He knew no other way. They told him, That God was Juſt, and his Juſtice muſt be ſatisfied: And there was no other way for to do it, but by undergoing the Eternal Torments of Hell: And, did he know no way of ſatisfying God's Juſtice beſides; and pacifying his Anger that was kindled againſt him? No, he knew not any: And yet, did he hope to be ſaved? He anſwered, *Yes.* They enquired, Whether ever he had Experience of a gracious Change wrought in him? Herein he could give no Account, and yet hoped to be ſaved. They told him, his Hopes were unſound, having no good Foundation; and he would find himſelf diſappointed: That it was not his Repentance, his Tears and Prayers, (though he ought to uſe them as Means) that would ſave him, if he fixed the Anchor of his Hope upon them. That if he hoped to be ſaved in the Condition which for the preſent he was in, he would certainly be damned: That he muſt caſt away all thoſe groundleſs Hopes he had conceived, and indeavour to Deſpair in himſelf; that being pricked and pained at Heart, through the Apprehenſions of the Wrath of God ready to fall upon him, and ſeeing no Poſſibility of flying and eſcaping, if he looked only to himſelf, he might cry out, *What ſhall I do to be ſaved!* And enquiring for a Saviour; They ſpake to him of the Lord Jeſus Chriſt, and the Way of Salvation by him, which before he was ſottiſhly ignorant of, as if he had been

been brought up in a Country of Infidels, and not of Chriſtians. The Words ſpoken to him by theſe two Miniſters, ſeemed to make little Impreſſion upon him, whilſt they were preſent; yet, after they were gone, the Lord did begin to Work, and he did acknowledge to Mr. *Baker*, that two had been with him, (he knew not their Names) whoſe Words were like Arrows ſhot into his Heart, and he did wiſh he had thoſe Words in Writing, eſpecially one Expreſſion of Mr. *Vincent's*, *That he would not be in his Condition for ten thouſand Worlds*, did affect, and ſo affright him, that he ſaid, it made his Hair ſtand an End.

An Account of a Diſcourſe betwixt T. D. *and* T. S. *about fourteen Days after he was Priſoner in* Newgate.

WHen I came to him, and ſaw him in Irons, I ſaid, *Were theſe Fetters for the ſake of the Goſpel, they would be far more precious than Chains of Gold: But, ſee here the curſed Fruits of Sin? Thou that ſhouldeſt all thy Life-time have been a faithful Servant of God, haſt neglected no time to ſerve the Devil!*

I asked him, *How Old he was?* He ſaid, *Sixteen Years old.* I told him, *He was a young Man, but an old Sinner.* Then I began to ſet my ſelf to bring him to a Senſe of of his Sins, and of his miſerable and loſt Eſtate; and asked him, *Whether he believed there was a God?* He anſwered, *Yes. And doſt thou believe that this God is True?* He ſaid, *Yes.* And taking up the Bible, I asked him, *Doſt thou believe that this is the Word of God?* He anſwered, *Yes.* Then I told him, *According to this Word, he was a damned Wretch, and God had paſt a Sentence of Death upon him, and told him plainly, that he ſhould not enter into the Kingdom of God, but be a Companion of Devils, in a Lake of Brimſtone, to all Eternity.* (Meaning without Repentance, Converſion, and Faith in Chriſt.) Then I turned him into ſeveral Scriptures, and told him, This was the Word by which he muſt be Judged at the Bar of God, and be Damned or Saved, according as then he ſhould be found to be, Converted or Unconverted: The Scriptures were as

 ſol-

followeth: First, *Cor.* 6. 9. *Know ye not that the Unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abuſers of themſelves with Mankind;* Verſe 10 *Nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God.*

Another Scripture I read to him, was *Gal.* 5. 19. *Now the Works of the Fleſh are manifeſt; which are theſe: Adultery, Fornication, Uncleanneſs, Laſciviouſneſs;* ver. 20. *Idolatry, Witch-crafts, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies;* V. 21. *Envyings, Murther, Drunkenneſs, Revellings, and ſuch like, of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God.*

The next Scripture to the ſame Purpoſe, was *Rev.* 21. 1. *But the Fearful and Unbelieving, and the Abominable, and Murtherers, and Whoremongers, and Sorcerers, Idolators, and all Lyars ſhall have their Part in the Lake, which burneth with Fire and Brimſtone, which is the ſecond Death.*

I told him theſe were the Words of the holy, true and infallible God; this was the Sentence which God had paſſed upon him, as the Deſert of thoſe abominable Sins of which he was guilty. For theſe Scriptures pointed at ſeveral of the Sins which he confeſſed he had lived in, and had committed; as Drunkenneſs, Lying, Uncleanneſs and Murther. I cryed, You confeſs your ſelf guilty of theſe Sins, and that God threatneth you with eternal Death, with everlaſting Torments, and Excluſion from his Preſence and Kingdom. Not only God's Juſtice, but God's Truth alſo ſtood betwixt him and eternal Happineſs: And told him, That I ſpake it with Reverence, that the Holy God muſt be a Lyar, or elſe he dying in the Guilt of theſe Sins, muſt be certainly and eternally Damned.

I asked him, What do you think? How will you eſcape the Damnation of Hell, and the great Wrath that is to come? You have heard what God ſaith, what do you ſay? What Courſe will you take, and what Means will you uſe, that you may not be, according to God's

Threat-

Threatnings, caſt among Devils, into eternal devouring Flames? To this, at the preſent, he made no Reply, but did often ſhake his Head, and lifted up his Eyes towards Heaven.

Nextly, I endeavour'd to bring him to a Sight and Senſe of the Corruption of his own Nature, and of the Sinfulneſs of his Heart: And withal told him, all thoſe Sins were in his Heart before they were actually committed: And turned him to the Saying of Chriſt in the 15th of *Matthew*, v. 19. *For out of the Heart proceedeth evil Thoughts, Murthers, Adulteries, Fornications, Thefts, Falſe-witneſſes, Blaſphemies.* And told him, That in his Repentance for thoſe Sins, he muſt not only lay to Heart, and be grieved for the outward Acts, but lament and bewail the inward Principle of Corruption, whereby he was ſo ſtrongly inclined to ſuch horrid Abominations, according to the Examples of *David*, after his Sins of Adultery and Murther, in his Confeſſion did follow them up to the Riſe, and Original from whence they did ſpring; *Pſal.* 51. 5. *Behold, I was ſhapen in Iniquity, and in Sin did my Mother conceive me.* By this time, I perceived ſome Workings of Heart within him, and that he was in ſome meaſure ſenſible of his loſt Eſtate; and by his Deportment and Carriage, to be caſt down, not knowing what to do; I was unwilling to leave him without ſome Grounds of Hope, that it may be he might be ſaved; and that there was a Poſſibility that he might obtain pardoning Mercy, and ſo be delivered from that great Damnation that was due to him for his great Tranſgreſſions. I began to open to him the Readineſs of Chriſt, the Fulneſs and Sufficiency of Chriſt to ſave the greateſt Sinners: And that God (I hoped, in Mercy to his Soul) had ſent me one of his Embaſſadors, to offer him a Pardon, and Eternal Life, if he were but willing to accept of Chriſt upon the Terms of the Goſpel, for his Lord and Saviour: And did encourage and aſſure him, upon Repentance and Faith in Chriſt, there was Mercy yet for him, though a Murtherer, from theſe Scriptures, *Iſaiah* 1. 18. *Come now, and let us Reaſon together,* (ſaith the Lord) *though your Sins be as* Scarlet, *they*

ſhall be as White *as* Snow; *and though they be as* Red *as* Crimſon, *they ſhall be as* Wool. As I opened to him the great Mercy of God in Chriſt towards Sinners dyed in Grain, that were Sinners of a Scarlet Colour, that had committed hanious Tranſgreſſions; he break forth into Tears, and wept plentifully at the Tidings of Mercy; and Poſſibility that ſuch a One as he might be ſaved. Beſides, I turned him to ſome Scripture-promiſes, that God would certainly forgive his Sins, and ſave his Soul, if he could Repent, and get Faith in Chriſt: Such as *Prov.* 28. 13. *He that confeſſeth and forſaketh his Sin, ſhall find Mercy.* And *Iſa.* 57. 7. *Let the Wicked forſake his Way, and the unrighteous Man his Thoughts; and let him return unto the Lord, and he will have Mercy upon him; and to our God, and he will abundantly pardon.* This Scripture he diligently obſerved, and turned it down in his Bible; And theſe two Scriptures, (the Night before he ſuffered) amongſt others, he alledg'd as the Grounds of his Hopes of Mercy.

I alſo gave him ſome Scripture Inſtances of great Sinners, that had obtained Mercy; turned him to the Example of *Manaſſeth*, 2 *Chron.* 33; to that of *Mary Magdalen*, Luke 7. 37, 38; to that of the *Jews*, *Acts* 2. 37, 38 that were guilty of the Blood of Chriſt, that had murthered the Son of God, a greater Murther than which could not be committed; And yet upon Repentance and Faith many of them were pardoned and ſaved: To that of *Paul*, 1 *Tim.* 1. 13, 14, 15, 16; and ſhewed him how God had ſet up *Paul* as a Pattern of Free Grace, towards great Sinners, for the Encouragement of ſuch (tho' guilty of great Sins) as afterwards ſhould believe. To all theſe he hearkened very carefully, and took Notice of the Places of Scripture, for his Meditation after I left him.

And laſt of all, I endeavoured to ſet before him Jeſus Chriſt, as the only Redeemer and Saviour for his Soul: and ſhewed him the Inſufficiency of all his Duties, Prayers and Tears, to get of the Guilt of the leaſt Sin; That if he could ſhed a thouſand Tears of Blood for any one vain Thought, it would be no better

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than Puddle water to Juſtifie or to Save him. Much Diſcourſe I had with him at this time, beſides what is here inſerted, and ſeveral other times when I went to viſit him in *Newgate*; which I willingly omit, becauſe this Book ſhould not ſweell to too great a Bulk.

After all, I went to Prayer with him: In which Duty he was much diſſolved into Tears: He ſeemed to me, and his faithful Friend that was moſt with him, above all others, to be very earneſt in Prayer, and with weeping Eyes to beg for Pardon and for Converting Grace, and Chriſt to be his Saviour; which was much inſiſted on in the Prayer that was made for him.

After which, adviſing him to conſider of what I had ſaid, for that time I took my Leave of him.

The next time after this Diſcourſe, Mr. *Baker* came to him, he enquired how it was with him: He ſaid, What *T. D.* had ſaid, did very much ſtartle him, that he knew not what to reply, and cryed out very much of the Haniouſneſs of his Sins, that he ſhould commit that horrid Sin of Murther: And knew not what to do, for that left a deep Impreſſion upon his Heart. That God muſt be a Lyar, or elſe he (in that Condition of Impenitency) muſt be Damned: Yet he laid hold upon that Promiſe that was untolded to him, *That if a Sinner turned from his wicked Ways, God would abundantly pardon*: And afterwards read on the Verſe that followed, *Iſa.* 55. 8. *For my Thoughts are not your Thoughts, neither are your Ways my Ways*, (ſaith the Lord.) Upon which, conſidering, ſaid, *Men cry out for Death and Vengeance, no Mercy to be had from Men: But God's Thoughts to a Repenting Sinner were Life, for he delighteth not in the Death of a Sinner.*

About four or five Days after this, he was puzzl'd about Performing of Duties, and Reſting only upon Chriſt for Salvation; for he was tempted, if he performed Duties to reſt upon them; or elſe to let them alone, and leave them off, if he muſt reſt only upon Chriſt: At which time *M. Baker* coming to him, enquired how it was with him now? And, how he hoped to be ſaved? He anſwered, By Repentance and Faith; And I could eaſily tell you, to ſatisfy you, that I do

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Repent, and do Believe; but truly, ſo to do as I ought, I find it the hardeſt thing in the World: I do believe, and do not: I cannot tell how to believe that Chriſt dyed for Sinners, ſo as to throw my ſelf wholly and fully upon him, and to think my Tears and Prayers will do me no Good.

But here, Reader, we muſt take Notice of the Unwearied Diligence of the Devil, in uſing all Means, from time to time, to Undo, Ruine, and Wound the Soul of this poor Melefactor, who would not forbear to ſolicit him to Sin, after he was caſt into Priſon for former Iniquities he had committed; for we cannot but judge that the Devil was loath to loſe ſuch a Prey as his immortal Soul, when he had brought him to the very Mouth and Gates of Hell, to have him ſnatched out of his Hand by the Free Grace of God; the Devil did work the more, (becauſe he knew his time to tempt him was but ſhort) to blemiſh and eclipſe the gracious Work of God upon his Heart, and cloud the Glory of God's Mercy in ſaving ſuch a Sinner. He was by ſome former Acquaintance viſiting of him, (who ſhewed their Love to a Death-deſerving Sinner, no other way than by calling for Drink, and deſiring him to drink with them) overcome therewith, and after ſome former Convictions of Sin, and his loſt Eſtate, did twice Relapſe into the Sin of *Drunkenneſs*, whereby he cauſed many to fear, that all this while he had no more than ſome common Workings of the Spirit; and put us to a Stand, that we knew not what would be the Iſſue of theſe things: But, yet not daring to omit Endeavours (if poſſible) as Inſtruments under God, to ſave his Soul, we did after this, viſit him again and again; and ſet forth unto him the Greatneſs of his Sin, that he ſhould ſin yet more againſt the Lord, and in his Affliction and Chains to provoke the Lord to greater Wrath againſt his Soul; with many words to that Purpoſe.

After which, his Soul was wounded, his Heart was pierced, he knew not what to do: He asked, *May Mercy be had for a Back-ſliding Sinner?* To which were given him ſome Scriptures, where God called to Back-ſliding Sinners to return, and invited them to Repent,

pent, and promiſed Mercy to them if they did, even after they had done as wickedly as they could; and this was much inlarged upon before him, from *Jer.* 3. 1, to 15. But God that had begun to awaken and to rouſe his Conſcience, that he might ſet him as a Pattern of Free Grace, would not let the Devil go thus away with his poor Soul, but brought him into a deep Senſe of his Falling into Sin, that he much lamented, with many Tears, the Sadneſs of his State, the Miſery of his Soul, ſaying, What will become of my Soul! my Immortal Soul! I cannot think what will become of my Soul! I deſerve Hell ten thouſand times over; and have I now but one Grain of Sand left in the Glaſs to work for Eternity? Shall I neglect God any longer? O, I have neglected God too long already! Striking his Hand upon his Breaſt, and wringing his Hands, and ſhaking his Head, and weeping abundantly, ſaid, Lord! What ſhall I do? O God, what ſhall I do? Lord, what will become of me? If God had delt juſtly with me, I had now been in Hell, I had been daſhed into Hell, when I murthered that poor innocent Creature; I wonder that I am not now in Hell; that ſuch a Wretch as I am not in Hell! God hath been pleaſed to manifeſt more Mercy to me, in ſparing of me, and affording me ſo long time for Repentane; but I have neglected Time, and relapſed into Drunkenneſs and vain Talking, time after time. I thought this Place (meaning the Hole in *Newgate*) Hell upon Earth, and did account it a Heaven to be among other Priſoners; but now God had tryed me, whether Sin will be bitter and diſpleaſing to me, or not: I have this Day (being the Lord's Day) been among the Priſoners, and they asked me to play at Cards: But inſtead of complying with them, I reproved them, and told them, For my part, I have prophaned Sabbaths enough already, I have but a little time to Work for my Soul, and I ought not to neglect time now: That they likewiſe, (he told them) if they rightly conſidered, had ſomething elſe to do. And ſtriking his Hand upon his Breaſt, with much Earneſtneſs, he cryed out with Tears, Now, now I find that God hath been at Work, that God hath been at Work upon my Soul; he hath,

I am ſure, been at Work: For now I ſee ſo much Evil, and taſte ſuch Bitterneſs in Sin, that I am not ſo much troubled that I am to Dye, nor ſo much troubled that I am in Danger of Hell, as to think I ſhould ſo diſhonour God, that I ſhould offend ſo gracious and merciful a God, and ſpurn againſt all his Mercies. O my Soul, my Immortal Soul! I know not what will become of it to all Eternity! It is the Grief of my very Soul, that I have neglected Time as I have done! Now I ſee ſo much Need of a Chriſt, and ſo much Preciouſneſs and Excellency in Chriſt, that if the greateſt King in the World ſhould come and throw his Crown at my Feet, and tell me I ſhould enjoy it, and all the Glory of it for Millions of Years, and ſhould have my Liberty preſently, and ſhould ſay, But it muſt be without Chriſt; I would ſooner chuſe to dye this Moment; Nay, to be racked to pieces by ten thouſand Deaths, or burn ten Years together, ſo I may have a Chriſt: I ſpeak freely from my Heart, ſo far as I know my Heart; and now I find it is not only the Devil's tempting me, hath brought me to this, but this curſed, wretched, deviliſh Heart of mine within. It is within me, ſo that it was in me before it was committed by me: I deſerved Hell ten thouſand times over, before I committed this horrid Sin! Well, now I am reſolved I will Pray as much as I can, and Weep and Wreſtle with God, as if it were to have Heaven for it: But when I have done all, I will deny all; for my Prayers and Tears cannot ſave me: And I will fully and wholly throw my ſelf at the Feet of Chriſt; and if I am damned, I will be damned there. And more he ſpeak to this Purpoſe in Mr. *Baker*'s hearing.

About three Days after, Mr. *Baker* coming to him, asked him, How it was with him? He told him, That the Devil was very buſie with him, and did ſolicit him grievouſly with his Temptations, perſwading him to have thoughts of Eſcaping. Theſe things (ſaid he) hindred my minding of God one part of the Day; the other part of the Day the Devil fills me with Drowſineſs, that I can neither pray nor read, nor perform any Duty, nor mind any one that prays with me. Sometimes he tempts me to delay, telling me it is time enough for

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me to think of Repentance when I am Condemned; and that God is a merciful God: And ſometimes he tempted me to Deſpair; telling me it was impoſſible that ſo monſtrous a Sinner as I had been, ſhou'd be ſav'd: But bleſſed be God, that he made me to think that theſe were but the Devil's Temptations, although I have been ſadly hurried with them for ſome Days: But that which did moſt fill me with Terror, was the frequent Fears of the Devil's Appearing perſonally to me; which did ſo exceedingly trouble me in Prayer, that I could ſay nothing when I kneeled down, but was forc'd to ſet the Candle down before me, and durſt not look one way nor other, for fear I ſhould ſee him; and my Thoughts have been ſo vain many times, when you have been reading to me, that I have ſcarce heard a Word of what you ſaid.

A Diſcourſe betwixt H. B. *and* T. S *Priſoner in* Newgate, *after ſome Friends went away diſſatisfied, fearing he had not a Senſe of his Sin,* &c.

H. B. asked him, How it was with him? He reply'd, *It is the Grief of my Soul that I ſhould be no more Affected: I think I have the moſt rocky ſtony Heart in the World: If ever there was an Heart of Iron, I have one; it is not fit to be called an Heart. To have others come and pray with me, and inſtruct me, and ſee how they are affected with my Condition; and yet I not at all affected with my own Condition: Oh it is the Grief of my Soul to ſee it ſo! And yet ſo ſoon as the Miniſter and good People are gone, that I walk about and conſider, Oh it melts me, and breaketh my Heart in pieces to think, I can mourn for Sin, and grieve for Sin no more, when God's People are with me! Becauſe it cauſeth them to think, that I am not ſenſible of my Sin; though bleſſed be God, I am in ſome meaſure ſenſible of the Evil of my Sins; and it is the Grief of my Soul to think how I have diſhonoured God, and abuſed his Mercy, and ſpurned againſt his Mercy and Patience.*

After this, they both ſpent ſome time in Prayer, and *H. B.* asked him, How is it with you now? He ſaid,

I find ſo much Sweetneſs in Prayer, although I cannot find God loves me, that to think I am not curſing and ſwearing as others are, but be a confeſſing my Sin, my very Tears trickle down my Cheeks for Joy: Sometimes I find my Heart too dead and dull in Duty, that I know not what to ſay in Prayer: At other times I find my Heart ſo full, and ſo much affected in Duty, that I could wiſh I might never riſe off my Knees.

The Night before the Seſſions, *H. B.* coming to him, asked him, If it was not terrible to him to think of appearing before the Bar of Men? He anſwered, Methinks, when I conſider ſeriouſly of it, what a light poor thing Man's Bar is, in Compariſion of God's Bar, yet Man's Bar is enough to daunt one, to hear them ſay, *Take him Goaler, tye him up:* But to appear before God's Bar, who knoweth all the Sins that ever I committed; he ſaw all my ſecret Sins; and for God to ſay, *Take him Goaler, take him Devil, ſhut him up in the Dungeon of Hell*; Oh! that is enough, I believe to make the ſtouteſt Heart in the World to tremble: For there is no recalling that Sentence; and I believe there are many go out of this Priſon, as I ſaw formerly three that went to be hang'd, and they were almoſt drunk, and did ſing all the Way they went: But, O their Note was ſoon chang'd when they came to ſtand before God's Bar!

The Morning before he went to the Seſſions, *H. B* and the Priſoner, ſpent ſome time in Prayer; the Priſoner in his Prayer did earneſtly beg of God, that he would keep him from thoſe Temptations he might be expoſed unto by bad Company: After this he was taken down to the Seſſions-houſe, but was not called, becauſe the Jury of *Middleſex* did not ſit that Day.

At Night *H. B.* came to him again, and asking how it was with him? He anſwered, he found it no eaſy thing to be a true Chriſtian. I thought (added he) before I came to Priſon, that reading a Chapter now and then, and ſaying the *Lord's Prayer* and the *Creed* at Night when I went to bed, would have ſaved me, tho' many times I was aſleep before I had half done: But now I find it no ſuch eaſy thing to get to Heaven; nay,

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I find it the hardeſt thing in the World, for my Prayers, and Tears, and Duties, if I could fall upon my knees and never riſe off from them while I live, they would not ſave me, for all this is but my Duty: But I now know there is Merit enough in the Blood of Chriſt to ſave me. And he did earneſtly beg of God in Prayer, that He would waſh his Soul in the Blood of Chriſt, and blot out all his Sins out of the Book of his Remembrance, and turn them behind his Back, though I as earneſtly beg, they may be as well ſpread before my Face, that I may have a more humble and throughly broken Heart for them; Lord, one Drop of that Blood is enough to waſh away all my Sins. And ſo after ſome Conference, *H. B.* left him for that Night, who heard from one that was with him that Night, that he ſpent the time moſt in Prayer and Reading.

The ſecond Morning, in the time of the Seſſions, Mr. *Baker*, that was a careful Friend for the Good of his Soul, went to the Seſſions houſe, where he found him Well, and in good Frame, and continued with him for the ſpace of two or three Hours that Morning; after which time Mr. *Baker* was from him to hear the Tryal of the Perſon that was arraigned, and afterwards executed for the Fire upon the Houſe burnt down in *Mincing-lane*, for the ſpace of half an Hour, or there-abouts; in which time, in company of other Priſoners, he was much diſtempered with ſomething that he had drank amongſt them, which did take from him his Underſtanding, that he was not his own Man; we judge (that though this did caſt a Blemiſh upon the Profeſſion that he had made after he came to *Newgate*) it was not a voluntary Act, but ſome Surprizal or Deſign of the others upon him; partly, becauſe the Quantity was far leſs than what at other times he could drink without any Diſturbance to his Head. A Friend alſo heard *Hannah*, the Strumpet, that enticed him to his former Wickedneſs, ſay, *Others have made you Drunk to Day, but I will make you Drunk to Morrow.* But afterwards he was afraid to drink in their Company, but rather denyed to take what was neceſſary for his Refreſhment.

The Priſoners were much againſt his Accuſing of that Harlot, and did much perſwade him to take ſomething to che'r his Spirits. And when *T. D.* was with him on *Saturday* before he dyed, he charged him with his Sin, which had cauſed ſuch a Blot upon all the Profeſſion he had made, and what great Cauſe he had to be humbled before God; and withal deſir'd him to tell him, as a dying Man, whether it was his voluntary Act and Delight in exceſſive Drinking, or no? And he did profeſs, that he knew it was not the Quantity that he had drank, which was not near ſo much as at other times he did uſe without diſtempering himſelf.

However, God was pleaſed to make him taſte the Bitterneſs of that Cup, in that he had given ſuch Occaſion to Sinners to ſpeak evil of the Ways of God; and beating his Hands (being returned to himſelf) upon the Stones, cryed out, *O that I ſhould offend* God! And tho' he did much lament the Scandal, yet he always ſaid that he looked not upon it as a Sin of Drunkenneſs, but a Circumvention, or to uſe his own Words, that ſomething was put into the Drink, to Diſtemper his Head.

On *Saturday* during the Seſſions, he was Arraigned, and pleaded *Guilty*, confeſſing, with many Tears, and wringing his Hands, that he, through the Inſtigation of the Devil, and Enticement of that wretched Creature, meaning the Harlot) had committed that bloody Fact, which was ſuch an Horror to his Conſcience, that he would not do it again for ten thouſand Worlds: His Carriage and Confeſſion was ſuch, that he much moved the Honourable Bench and Jury, and moſt of the Beholders.

On the *Monday* following he received his Sentence of Death; After which time he was with the other condemned Priſoners, and did pray with them four times a Day, and read to them, and ſung Pſalms with them. After the Execution of the reſt, he had time given, or procured him by the honourable Sheriff of *London*, for ſome Days, which he improved to the great Advantage of his Soul.

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On Friday *Night he uttered theſe Expreſſions in Company with* H. B. *being the Day that the other Priſoners were Executed.*

I find (ſaith he) ſo much Sweetneſs, and Delight, and Pleaſure in God's Way, and ſo much Folly in the Ways of Sin, that if there were no Heaven to reward, nor any Hell to puniſh, I could not but love the Ways God; and the People of God: Oh, it is ſo ſweet to be in Company with them, Praying and Converſing with them, over what it is in hearing others Swear and Curſe, that I account it as a great Mercy, as any almoſt, that I may be in their Company. Oh! methinks it is a Heaven to me to be with God's Miniſters and People; and Prayer now is ſo ſweet, that I grudge the time always, when I am off from my Knees, or go down to the Grate. O, now there is nothing in the World that I prize like Chriſt; one Chriſt above ten thouſand Worlds! Now I do repent, and I do believe through Mercy: It is the Lord's Work; but I earneſtly beg and pray for a more humble and a more broken Heart, and a more thorough Senſe of Sin, and a greater Sorrow for it, and beg that God would enable me to come to him, to believe in him. Lord! (ſaith he) Faith is thy Work, Repentance is thy Work; do thou enable me to Repent; nay, thou haſt enabled me to repent, and I do from the very bottom of my Heart; Lord! as far as I know my own Heart, I repent that I ſhould offend ſo Gracious, and ſo Merciful a God as thou art. O Lord, and Faith is thy Work. Lord, (ſaith he) haſt thou not ſaid, No Man can come to thee, except the Father draw him; Draw me, O Lord, and I ſhall run to thee; enable me, Lord, to believe, and I ſhall believe; nay, I do believe, that Jeſus Chriſt's Blood was not ſhed in vain. Did Chriſt dye for nothing? Lord, did he not dye to ſave all Repenting and Believing Sinners, of whom I am Chief?

On Saturday *at Night, in Company with Mr.* Baker, *he discourſed thus:*

OH! my dear Friend, taking me by the Hand, Come hither, (ſaith he) and opening the Coffin, Look here is the Ship, (ſaith he) in which I muſt launch out into the Ocean of Eternity: And is it not a terrible thing (ſaith he) to ſee one's own Coffin and Burying-cloaths, when at the ſame time I am ev'ry whit as well as you? Do you think it would not daunt you, to go to the Gallows, to have the Halter, and to dye there? Were this for the ſake of the Goſpel, I ſhould not care, tho it were ten hundred times a worſe Death! But to ſuffer this curſed Death for ſuch horrid Sins: Oh this is ſad! Why, (ſaid I,) you have a greater Mercy in ſome reſpect, than thoſe that dye in their Beds; for they are full of Sickneſs and Pain, and cannot ſo well mind Repentance as you, who are well, and have nothing elſe to mind. Ah Sir, (ſaid he) their Sins are of a far leſs Nature than mine, and ſo they do not need ſo much Repentance as mine do: My dying for ſuch horrid Sins, makes my Repentance to be ſo much the more harder. O (ſaith he) I believe it is a hard Work to Dye: I could carry it out as bravely as any, do you think I could not? But to conſider, that as I dye, and am to be ſentenced from God's Bar, ſo I muſt be for ever, immediately either everlaſtingly Happy, or everlaſtingly Miſerable: To conſider this, would make a ſtout Heart to tremble: Thoſe poor Creatures that were here the other Night, (meaning the other condemned Priſoners) they know now what it is to be in an Eternal State; and if they are gone to Hell, O Lord, how miſerably are they diſappointed, who hoped to have gone to Heaven, and are ſent from the Bar to endleſs Burnings! Lord, what a Mercy it is that I have a little time longer left; let it be improved to thy Glory, and let my Soul live, and I ſhall praiſe thee.

The laſt Lord's Day he lived, he deſired to be alone, and ſpent it with Wreſtling with God by Prayers, and in other Duties, in order to his Preparation for his great Change

Change by Death, that then he expected the next Day, in which Duties he found ſo much of God, that he had Fore-taſtes of the Joys of Heaven; and when we asked him what of God he had found that Day; he replyed, That he had ſuch Pleaſure and Delight in Mourning for Sin, and Praying unto God, that he was loath to come off from his Knees. At Night there were ſome Miniſters that ſate up with him, and ſpent that Night in Prayer with him, and for him, and in Conference. On *Monday* morning came *T. D.* to him before Day (thinking it was his laſt Day; for an Order was ſent on *Friday* for his Execution on *Monday*) and ſaid to him, *Thomas*, how is it with you now? Your laſt Day begins to dawn. He ſaid, Bleſſed be God, I am not afraid to Die, becauſe I hope I ſhall go to Jeſus Chriſt. After ſome time in Prayer for him, we deſired him to ſpend ſome time in that Duty; which he performed with ſo much Affection, and earneſt Pleading with God, that all the Company were exceedingly melted, and their Hearts beyond ordinary meaſure warmed and raiſed, that the Room did wring again with Sighs and Groans; and there was ſuch a mighty Preſence of the Spirit poured out upon him, and on thoſe that joyned with him, that we do not remember the time when we ever had Experience of the like. In which Prayer after the Confeſſion of his Sins, he begged earneſtly for Pardon, and for an Intereſt in Chriſt; ſaying, *O Lord, wilt thou let me dye without a Chriſt? Shall I leave this World, before thou ſmileſt upon my Soul? Thou haſt promiſed Pardon, and Mercy, and Salvation to thoſe that do repent, and to thoſe that do believe: Lord, I do repent, I do believe, if I know my own Heart; I do repent, I do believe: Lord, I rowl my ſelf upon thy Son, I caſt my ſelf at his Feet for Mercy. Thou wouldſt be juſt if thou doſt damn me; but thou haſt pardoned others, and it will be to the Praiſe of thy Free Grace to pardon me. Lord, ſhall thoſe Prayers that have been made, and all thoſe Tears that have been ſhed for me, and all thoſe Inſtructions which have been given me, be all in vain?*

With many other Expreſſions in that Prayer, which wonderfully affected the Hearts of thoſe that were

with him; that afterwards we looked upon one another, wondering at the Grace of God towards him; that One ſo wicked all his Days, ſo young (being but ſixteen Years old) and ſo lately acquainted with the Ways of God, ſhould have ſuch a Spirit of Prayer poured out upom him After this, he prayed with more Life and Fervency than before; and the nearer he came to his End, the more we perceived God was ripening him for Glory.

After this, we took our Leaves of him, not knowing but that was the laſt Day; for the Cart ſtood below, and the Coffin was fetch'd down, and ſome of the Honourable Sheriff of *London*'s Men came into the Priſon; but the Sheriff of *Middleſex*, not having Notice to be ready, his Execution was deferred till *Wedneſday* following

Reader, *Here take this Notice, That the Report the Reaſon why he was not executed on* Monday, *was becauſe he was Drunk, is an abominable Falſhood; for to our Knowledge, that were with him, he did not Eat nor Drink that Morning.*

When we went up to him again, we told him, we perceived he was not to dye that Day, giving him Caution, *Not to think there was any Pardon intended for him!* And one came from the Sheriff to acquaint him with the Reaſon of the Delay of his Execution.

When his Coffin was carried up to him again, one asked, what he thought, and what were the Workings of his Heart when he ſaw the Coffin brought back? He ſaid, he was much troubled, and it daunted him to ſee it; for he could willingly have dy'd that Day, to go to Chriſt. On *Monday* in the Afternoon he had an exceſſive Pain in the Teeth, which we judge was occaſion'd by his leaving off his Cloaths, and putting on ſome thin Apparel to dye in. And that Evening he expreſſed great Willingneſs to dye and leave the World. He ſaid, I ſee and feel ſo much Excellency in Chriſt, that he is ſo pure in Grace, pure in Holineſs, pure in all Things. Lord, I account it an Hell to be upon Earth, I ſo long to be where I might enjoy thee: And he ſpent ſome time in Prayer, (notwithſtanding his Pain,) with much Affection,

on, wherein he ſaid, The Pain of the Teeth was great, but the Pain of Hell was greater.

On *Tueſday*, the Day before he dyed, after ſome time ſpent in Prayer, both by him and *H. B.* being full of Joy, he expreſſed himſelf thus: O! my dear Friend, What a Welcome ſhall I give you when you come to Heaven, and ſay to you, Come ſee, come ſee, this is the Glory that you told me of; But all that you ever told me, was nothing to what I have found: Oh what a Place is this! Oh how ſhall we love one another then! Surely it cannot be but Heaven muſt be a glorious Place, where God, and Chriſt, and Angels be.

The Night before he dy'd, a Miniſter came to *Thomas Savage*, and after other ſerious Diſcourſe, for Satisfaction of a Chriſtian Friend, that had ſeen him before, he demanded of him, What were now the Grounds of his Hopes of Salvation? He made this Reply, God both in infinite Mercy made me deeply ſenſible of my great Sins, and not only of them, but the Vileneſs of my Heart and Nature: And God hath made me to abhor my ſelf for my Sins, and I hope truly to repent of them: For that which hath been the delight of my Soul, is now as bad as Hell: And God hath given me to ſee that all my own Prayers and Tears, and all the Prayers of all the good People that come to me, are not able to ſave me. A Chriſt alone: I throw my ſelf at the Feet of Chriſt for Mercy, and if I periſh, I will periſh there. I feel Longings and Breathings after Chriſt, and love him more than my Life: I long to be with him, and I would not be to live any longer: This World is a little Hell, becauſe of Sin. I fear not Death, for I hope the Sting of it is taken out for me.

The laſt Night before his Death, he deſired us to ſit up with him, in order to his better Preparation for the great Work he had to do next Day, that we might Wreſtle on his behalf, that when Death approached ſo near unto him, he might have ſome nearer Acceſſes unto God into his Soul, that when pale Death ſtared him in the Face, he might ſee God's ſmiling Countenance; which Opportunity we readily embraced, and ſpent the former part of the Night in Prayer, till Two of the Clock

in the Morning; about which time he desired us to go down into the Lodge, that he might have some part thereof for Prayer and Meditation alone, and to discourse a while with his Friend Mr. *Baker*, to whom he most of all did open his very Heart, and spoke more freely to than to any other (whom for that reason, we left with him) and when we were gone down, his Friend being with him, who told us afterwards, he fell into Admiration, and said, What a Prodigy am I? What a Wonder of Mercy, that God should incline the Hearts of his Ministers to come and pray with me! And pour out their Souls in Prayer thus for me! For me, a Murtherer, for me a Drunkard, for me so vile and sinful! Well, I cannot but love God; and though I go to Hell, yet I will love God for his Goodness and Graciousness to me already manifested in this World: Yea, tho' I shou'd be damned for my Sin, yet I could and would love God. What, would they venture to come and pray with me a Murtherer! How did they know but that I might have murthered some of them? Pray for me! Wrestle for me! Well, I know God loves me: I am sure God loves me.

When he was in Prayer, some of us heard him say, Now, Lord, I am coming to thee; thou art mine, and Christ is mine; and what need I be afraid of Death? Lord, give me some Sense and Sign of thy Love, that when my Soul shall be separated from my Body, it may be received into Glory.

Afterwards, when he looked upon his Cloaths, he had put on to dye in, said, What have I got on my Dying Cloaths! Dying Cloaths, did I say? They are my Living Cloaths; the Cloaths, out of which I shall go into Eternal Glory: They are the best Cloaths that ever I put on.

About Four of the Clock in the Morning, we went up to him again, full of Expectation what he would say to us, and what we should hear from him; and *T. D.* stood behind him, and took his Expressions as he spoke them from his own Mouth: and first he told us, I account it a great Mercy that God hath shewed me the Evil of my Sin, before he cast me into Hell: Sin hath

not

not only brought my Body to the Grave, but my Soul in danger of everlasting Burning. The Lord will have Mercy on me, I hope: I am filled with Joy, I am no more afraid to dye, than to stand in this place, the Lord make me thankful. The Lord hath been working on my Soul, for it was not I that could pray, or refrain from Company, nor delight in any thing that was good: I have Cause to bless God that ever I was taken; (and this we have often heard him say) for if I had escaped, I had gone on in my Sin, and might have lost my Soul for ever.

One asked him, which he thought was Worse, Hell or Sin? Using some Gesture of Body, said, Hell is very dreadful, but Sin is worse than Hell, because Sin brings Mens Souls to Hell, and Sin is that which offendeth God.

One asked him what he thought of Heaven? And he with a smiling Countenance, said, Heaven! It cannot be, but Heaven must be an excellent Place, for it is an Holy Place. We spoke to him concerning his Coffin that was by him, whether it did not trouble nor amaze him to have it in his sight: He replyed, With all my Soul, I could go into my Coffin: Oh, it is a comfortable Place! (He spoke it with Joy.) I can comfortable Dye; I have found such a deal of Joy and Comfort, that I would not for the World have been without it.

We then enquired, Whether Death did not affright him; Morning-light will presently appear: He answered, Death indeed did trouble him, but now not at all: I long for Day, I am not daunted at Death. Dye, it is nothing: This Life is nothing: But to die eternally, and to lose God, and Christ, and Heaven, that is Death. Hell-torments are not so much, as to be shut from the Presence of God. Alas, who would not dye this Death, to go to Jesus Christ? When my Body is upon the Gibbet, my Soul shall be carried by Angels into Heaven. My Heart is so drawn out after God, that I could leave this World to be with him. This World is nothing, those that have the Pleasures of it, have nothing. I desire to Dye, because I long to be

with Christ, there I shall never sin more; There is no Sin, but Joy, where I shall sing Hallellujahs and Praise to God.

We ask'd what he thought of the Company of God's People? For he had now Experience of Company good and bad: He said, I had rather be here (meaning the Hole in *Newgate*) with Bread and Water, with such Company, than to have the Company of wicked Persons, with the greatest Danties. It was wicked Company that drew me away. I account it the greatest Mercy to have the Prayers of God's People for me; had I had my Deserts, I had been now in Hell, where I should have had no Prayers, nor Instructions: God doth love me, for he hath inclined the Hearts of his People and Ministers to pray for me, and their Prayers have prevailed.

Being ask'd, What Promises he found to be his Support against the Guilt of Sin, now he was to dye? He alledged these, repeating the Words himself, *Whosoever will, let him come and drink of the Water of Life freely; And he that confesseth and forsaketh his Sin, shall find Mercy; And let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy on him, and to our God, for he will abundantly Pardon.* This Word, (*Abundantly Pardon*) did often refresh his Soul, I have sinned abundantly, but God will Pardon abundantly. After these, he mentioned another, *viz. This is a faithful Saying, and worthy of all Acceptation, That Jesus Christ came to save Sinners, of whom I am Chief:* And said, I do rely and throw my self upon Jesus Christ; I do believe there is Merit enough in him; and All-sufficiency in him to save me: It is nothing that I can do, will save me.

He complained, that it was the Grief of his Soul, that he could love God no more, and love Christ no more, for his Mercy towards him, in giving him so much time, and so many Helps, in sending so many Ministers to instruct him; but added, *When several Ministers had been with me, I threw off all, and returned to Sin, and did as vainly as any. I could not have repented and be-*

lieved

lieved of my ſelf, it is the Work of God. He often ſaid, I fear not Death, it was nothing to dye with him, and go to Chriſt. And likewiſe, that he had rather Dye immediately having an Intereſt in Chriſt, than to Live a thouſand Years in this World, in the Enjoyment of all the Pleaſures of it without Chriſt. And that he had found more Pleaſure and Delight in the Ways of God, ſince he came into Priſon, than ever he found in all the Ways of Sin.

He confeſſed his Sins, ſaying, He firſt neglected the Sabbath; and ſaid, This was the beginning of all his Wickedneſs, that on the Sabbath-day Mornings, he ſtudied what Company to go into, in what Place of Sin he might ſpend the Sabbath, then to wicked Society; then to Ale-houſes, then to Bawdy-houſes, then to Murther, then to Theft, then to *Newgate*; and yet at laſt he hoped to be ſaved; and lamented, ſaying, I have ſtriven to diſhonour God, and to run into Sin: Oh that I ſhould ſpend ſo much time in ſerving of the Devil, and now have but a little Moment of Time to ſpend in the Service of God, and to the Glory of God.

This Diſcourſe being ended, we deſired him now, on his laſt Morning, before he went into Eternity, to pray with us, and he willingly conſented, and his Prayer was as followeth, being taken from his Mouth by *Thomas Doelittle*, that alſo took in Writing the preceeding Diſcourſe, Verbatim.

The Prayer of *T. Savage* in *Newgate*, with thoſe that ſate up with him the Night before his Execution.

O Moſt merciful and ever bleſſed Lord God, I beſeech thee, O Lord, look down upon me, with an Eye of Pity, if it be thy bleſſed Will; it is infinite Mercy that I am on this ſide the Grave, and out of Hell; O Lord, I have deſerved to be caſt into Torments to all Eternity. How have I offended thee, and run on in Sin, and thought I could never do enough to abuſe thy Mercy! Pardon the Sins that I have committed, waſh that Blood from off my ſoul. Let me not periſh to Eternity. It was an horrid Crime to ſhed innocent Blood; Pardon that Sin; O Lord,

let

let the Blood of Christ cry more for Mercy, than the Blood of the Creature cries for Vengeance. O Lord, thou hast been merciful to me, in giving me time to repent; for ought I know, her Soul is undone for ever. Lord, forgive me, Lord, forgive me; I knew not what I did. Forgive my Sabbath-breaking, Lying, Cursing; forgive my Drunkenness, blot them out of the Book of Remembrance, turn them away behind Thee. Lord, I have repented of them from my Soul, that ever I should offend a God so good, so merciful, and so gracious. I do believe on Thee; I do acknowledge it would be just in Thee to damn my Soul, but it will be infinite Mercy for Thee to save me; and what Free Grace will it be in thee to pardon me! It is dreadful to lose the Body, but how dreadful will it be to lose the Soul to all Eternity! Lord, let it not be in vain that I have had so many Instructions; O let me not go down to Hell, let my Soul bless and praise thy Name for ever, for what thou hast done for me. Thou hast been at work upon my Heart, and thou hast helped me to repent, the Lord be praised. Lord, I desire to be more humble under the Sense of my Sins, for they are dreadful. There are many Souls that have not committed those Sins, that are now in Hell: O what a Mercy is it, that I am not in those Flames, in those devouring Flames! Lord, as thou hast spared me here, spare me to Eternity. Let not my Soul perish. Lord, reveal thy self to me, make known thy Love unto me; tell me my Sins are pardoned; tell me that I have an Interest in Christ, before I go hence, and be no more, that I might leave some Testimony behind me, that I might tell thy Ministers what thou hast done for me, and tell thy People what thou hast done for my Soul. Lord, this will not be only for my Satisfaction, but for thy Glory: Blessed Lord, pardon the Sins that I am guilty of, and take away this cursed base Heart of mine, break this rocky stony Heart in pieces; these Sins of Murther and Drunkenness, &c. were in my Heart before: I thought no Eye saw me commit those Sins, but thou didst see me: Lord, turn my Heart to thee, and take away this Heart of Stone, and take away this cursed Nature; for it was this cursed Nature that brought me to those Sins, and to this End: and I was in danger of losing my Soul to all Eternity: But

Lord

Lord, tho' I am a great Sinner, Christ is a great Saviour, he is able to save me from my Sins, though they be never so great: I do believe, Lord; I speak freely from my Heart, so far as I know my Heart, I do believe; It is Grief I can sorrow no more for my Sins, which have been the Cause of my offending Thee so long, and so much. One Drop of thy Blood sprinkled upon my Soul, will pardon all my Sins. Lord, cross the Black Line of my Sin with the Red Line of thy Blood: I am not able to answer for one vain Thought, much less for all my horrid Crimes. Lord, save my immortal Soul, that I may sing Praise to thee to all Eternity. Thou hast pardon'd Manasseth *that was a great Sinner, and* Mary Magdalen, *and* Paul *that were great Sinners, and the Thief upon the Cross; and thy Mercies are great, thy Mercy and the Love to repenting Sinners is not shortned; though my Sins be great, yet thy Mercies are greater than my Sins. Lord, be with me in my Death, then let me have some comfortable Assurance of thy Love into my Soul, of the Pardon of my Sins: Do thou be my God and my Guide now, and to all Eternity.* Amen.

This Prayer he put up with much Earnestness, with great Brokenness of Heart for Sin, that all that joyned with him, were exceedingly affected; and blessed God for the Spirit of Prayer, they discerned God had so plentifully poured out upon him.

After we had some other discourse with him, we took our Leaves of him, telling him, we purposed to see him again at the Place of Execution. After two or three Hours (when the time of his going from *Newgate* drew near) we were willing to return, to see him once more there; And the rather, because one Minister that had not yet been with him, was desirous to visit him; and then again, after some few Words with him, we asked him to go to Prayer again once more, saying, *Now this will be the last time that we shall pray with you in this Place.* And he did perform this Duty with great Liveliness, that now he excell'd himself, and the nearer he came to his End, the more fervently we perceived he prayed; but we took notice that in his last Duty in *Newgate*, he was much in praising God, and blessing God for his Mercy to him, to his great Astonishment. As-

After a few Words, when the Duty was over, we took ſome of us our final Farewel of him; and he expreſſing his Thanks to God's People for their Prayers, and to the Miniſters for their Love and Pains with him; was commended by us to the Grace of God, ſaying, *Thomas, The Lord be with you; The Lord of Heaven be with you: Oh! The Lord of Mercy help you, and have Compaſſion on you.*

This Morning he expreſſed himſelf thus to his Friend *H. B.* O, my Friend! we cannot tell how glorious a Place Heaven is; but if once I get thither, and could drop down a Letter to you, and tell you of the glorious Things I there ſhall find; How would it rejoyce your Heart? And to his Friend parting with him, ſaid, I know God loveth me, and that I am going to the Kingdow of Heaven.

The Laſt Speech of Thomas Savage, *at the Place of his Execution at* Ratcliff.

Gentlemen,

'HEre I am come to Dye a curſed and ignominious 'Death, and I moſt juſtly deſerve it, for I have 'murthered a poor innocent Creature, and for ought I 'know, have not only murthered her Body, but if God 'had no more Mercy of her Soul, than I had of her Body, 'ſhe is undone to all Eternity: So that I not only de'ſerve Death from Men, but Damnation from God. I 'would have you all that look upon me, take Warning by 'me; The firſt Thing I began with, was Sabbath-break'ing, thereby I got acquaintance with bad Company, 'and ſo we went to the Ale houſe, and from the Ale'houſe to the Bawdy-houſe; There I was perſuaded to 'Rob my Maſter, as alſo to Murther this poor innocent 'Creature, for which I am come to this ſhameful End. I 'was drawn aſide, I ſay, by ill Company; pray take heed 'of that, for it will not only bring your Bodies to the 'Grave, but your Souls to Hell: Have a care of neglect'ing the Sabbaths, it is that which hath not only brought 'my Body to the Grave, but my Soul in Danger of eter'nal Torments. And try the Ways of God; for, the

Lord,

'Lord be praiſed, I have found ſo much of the Excellen-
'cy and Sweetneſs of God's Ways, that I bleſs God
'that ever I came into a Priſon. And now, though I
'am leaving this World, I know I ſhall go to a better
'Place. For I have repented from my Soul for all
'my Sins: Not becauſe I am to dye for them, but
'to ſee that I ſhould do that whereby I ſhould deſerve
'Hell ten thouſand times over, and ſo diſhonour God.
'Now the Lord have Mercy on my Soul.

The Prayer of *T. Savage*, at the Place of Execution.

O Moſt merciful, and for ever-bleſſed Lord God, I beſeech thee, look down upon my poor immortal Soul, which now is taking its Flight into another World, which now is ready to appear before thy Bar. Lord, I beſeech thee prepare me for it, and receive my Soul into the Arms of thy Mercy; and though my Body dye, and I come to dye this ſhameful Death, yet let my Soul live with thee for ever. Lord, pardon all the horrid Sins which I have committed, the Sabbath-breaking, Lying, Swearing, Curſing, Uncleanneſs, and all the reſt of my Sins that ever I have committed. Lord, give me a new Heart, and give me Faith, that I may lay hold and throw my ſelf fully and wholly upon thee. Enable me, O Lord; give me ſaving Repentance, that I may come to thy Bar, and thence be received into Glory: Let me not be a Prey to Devils to all Eternity: Let not my Soul periſh; though my Body dye, let my Soul live. Lord, let me not be ſhut out from thy Preſence, and let not all the Prayers, and Tears, and Counſels, and Inſtructions, that have been made and ſhed on my behalf, be in vain; pitty my poor Soul, Lord, my immortal Soul; Lord, it would be juſt with thee to caſt me into everlaſting Burnings. I have been a great Sinner, but Chriſt is a great Saviour. O Lord, Thou haſt pardoned great Sinners, and thou canſt do it, Lord: And, Lord, wilt thou not do it? Lord, let me not be a Fire-brand in Hell, and a Prey to Devils to all Eternity; let me not be ſhut up with Devils and damned Souls, when my Soul takes its Flight into another World. Lord, I have repented for what I have done, from the bottom of Heart, I have repented. And, Lord,

if thou would'ſt damn me, thou would'ſt be juſt: But how infinitely more would it be for the Glory of thy Free Grace, to ſave ſuch a Sinner as I am: Good Lord, pour down thy Spirit upon my Soul; O tell me that I have an Intereſt in Chriſt's Blood, good Father, good Lord, before I go hence. Lord, I am willing to leave this World: I can prize thee above all; there is nothing I can prize above thee, wilt thou not receive my Soul? Receive it into thy Arms, and ſay, Come thou Bleſſed of my Father. *Good Father, for Jeſus Chriſt's ſake, pitty my poor Soul, for Pity's ſake; Lord, it is not my Prayers and Tears will ſave my Soul; but if ever I am ſaved, it muſt be through free Grace, and the Blood of Chriſt; and if there be not enough in that Blood, Lord, I am willing to be damned. Lord, look down upon my poor Soul; and though I have been ſuch a Sinner, thou art able to pardon me, and waſh me; apply one Drop of thy Blood into my Soul; Lord, my immortal Soul, that is more worth than ten thouſand Worlds. It is true, Lord, I confeſs I have taken a great deal of Pleaſure in Sin, I have run on in Sin, and could not invent where to go on thy Day, and was want to ſtudy into what Place, and into what Company I might go on the Sabbath-day: Forgive me, Lord, waſh me; receive me into thy Arms, O Lord; Oh, for one Glimpſe of Mercy! Lord, if thou wilt pleaſe to reveal thy ſelf to me, I ſhall tell it to all that behold me. It is a Mercy, Lord, that I am not in Hell, and that thou ſheweſt me the Bitterneſs of my Sin before I come into Hell. It is a Mercy, Lord, that I have had the Prayers, Converſe, and Inſtructions of ſo many of thy Miniſters and People. Lord, receive my Soul; one Smile, Lord, one Word of Comfort for Jeſus's ſake. Oh, let me not go out of this World, let not my Soul periſh; Though I killed a poor innocent Creature, Lord, deal not with me, as I dealt with her; but pity me, pity me, for Jeſus Chriſt his ſake,* Amen.

One asked him in the Cart; Well, now, *Thomas*, how is it with your Soul? What Senſe have you of God's Love? He anſwer'd, *Sir, I thank God, thro' infinite Mercy, I find God loves me, and that now I can chearfully go.*

After the Cap was over his Eyes, he uſed theſe Expreſſions:

Lord Jeſus, receive my Spirit.

Lord, one Smile.

Good Lord, one Word of Comfort for Chriſt's ſake. Though Death make a Separation between my Soul and Body, let nothing ſeperate between thee and my Soul to all Eternity.

Good Lord, hear me.

Good Father, hear me.

O Lord Jeſus, receive my Soul.

Whilſt he did thus pathetically expreſs himſelf to the People, eſpecially to God in Prayer, there was a great Moving of the Affections of thoſe who ſtood by; and many Tears were drawn from their Eyes by his melting Speeches. All this was the more remarkable in this young Man, being under ſixteen Years of Age when he was firſt apprehended.

After he was turned off the Cart, he ſtruggled for a while, heaving up his Body, which a young Man (his Friend) perceiving, to put him quickly out of his Pain, ſtruck him with all his might on his Breaſt ſeveral times together, then no Motion was perceived in him; and hanging ſome conſiderable time after that, and as to all outward appearance, dead; inſomuch as one ſaid to another Friend of his, namely Mr. *B.* Now he is in Eternity! And the People beginning to move away, the Sheriff commanded him to be cut down; and being received into the Arms of ſome of his Friends, he was conveyed to a Houſe not far diſtant from the Place of Execution, where being laid upon a Table, unto the Aſtoniſhment of the Beholders, he began to breathe, and rattle in his Throat, and it was evident his Life was whole in him; from whence he was carried to Bed in the ſame Houſe, where he breathed more ſtrongly, and opened his Eyes and his Mouth, (though his Teeth were ſet before) and offered to ſpeak, but could not recover the uſe of his Tongue; but his Reviving being known, within an Hour the Officers came to the Houſe where he was, and convey'd him again to the Place of Execution, and hung him

up again, until he was quite dead: Whence he was carried by his mourning Friends to *Iſlington*, where he now ſleepeth in the Bed of his Grave, until the Morning of the Reſurrection; from whence, though buried in Diſhonour, he then will be raiſed in Glory.

Thus you have had the Relation of one that was but Young in Years, but Old in Wickedneſs: You have read of his Sabbath-breaking, Prophaneneſs, Swearing, Lying, Stealing, Drunkenneſs, Fornication, and the like Sins, which he confeſſed himſelf frequently and deeply guilty of. And to compleat and fill up the Meaſure of his Sins, he added to the reſt, the moſt horrid Sin of Murther. I believe you have ſcarce heard of Sins growing up to ſuch Maturity in ſo ſhort a time, as it did in him, who when he was impriſoned, was under ſixteen Years of Age.

And what could any expect ſhould be the Iſſue and Product of Sin arriv'd to ſuch Perfection, but Death and Wrath, and the Vengeance of eternal Fire?

But behold here, an Inſtance of Free Grace! His Sins did abound, but God's Grace did ſuper-abound. Sometimes God doth ſow the Seed of Grace in the Heart that is moſt unlikely to receive it, and reapeth great Glory to his Name, by pardoning great Sins.

We read that when *Ephraim* was bent upon Wickedneſs, ſo that Man could hardly expect the reſtraining of God's Anger any longer, but that it ſhoul kindle in his Breaſt, and break forth in a Flame, to devour a People ſo rebellious, yet the Lord expreſſeth himſelf in a way of wonderful Mercy, and aſtoniſhing free Grace, *Hoſ.* 11. 8, 9. *How ſhall I give thee up, O Ephraim? How ſhall I make thee as Admah? How ſhall I ſet thee as Zeboim? My Heart is turned within me*, (not againſt *Ephraim*, but towards him) *my Repentings* [not mine Anger] *are kindled together, I will not execute the Fierceneſs of mine Anger.* And the Reaſon is not drawn from any thing in *Ephraim* to move him, but from Himſelf, *For I am God, and not Man.* If one Man had been ſo provoked by another, and it had been in his Power to have aveng'd himſelf on his Enemy, ſurely he would not have ſpared, nor ſhewed any Favour. But becauſe he is God, and not

Man,

Man, whoſe Thoughts are not like our Thoughts, and whoſe Mercies are not like our Mercies, but further removed above them, than the Heavens are removed above the Earth; in Compariſon with whoſe Mercies, our moſt tender Mercies are no leſs than Cruelty: Therefore becauſe he is God, and not Man, and herein would act like himſelf, he hath Pity, and ſheweth Favour unto *Ephraim*. Take another Inſtance in *Iſrael*, who had made God to ſerve with his Sins, and wearied him with his Iniquities, having *preſſed God herewith as a Cart is preſſed with Sheaves*, and nothing but Vengeance could rationally be expected, and that God ſhou'd ſay as at another time (for God doth not ſhew ſuch Favour to all, and at all times, that the Freeneſs of it might be more evident) *Ah! I will eaſe of my Adverſaries, and avenge me on my Enemies; and I, even I, am he that will make ſuch audacious Sinners ſee and feel, what an evil and fearful thing it is to affront and provoke me.* Yet read how graciouſly God pardon'd *Iſrael*, declaring the ground of it, to be only for the Glory of his own Name, *Iſa.* 43. 23. *I, even I, am he, that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy Sins.*

Surely no Motive from this young Man's Perſon, or any good previous Diſpoſition (he being ſo much vitiated by ſuch defiling Sins) could in the leaſt incline God to have Mercy upon him; but the Motive was taken from himſelf and his own Bowels: He had Mercy on him only becauſe he would have Mercy; and Compaſſion only becauſe he would have Compaſſion. If ſome, yea, many are paſſed by who have eſcap'd the more groſs Pollutions which are in the World thro' Luſt, and never committed ſuch God-provoking Sins as you read in the Narrative that he committed, but for leſſer Faults are puniſh'd everlaſtingly; when God hath had Mercy upon him, and caſt the Skirts of his Love over him, and wrought a gracious Change in him, we muſt ſay with our Saviour, *Mat.* 11. 26. *Even ſo, Father, becauſe it ſeemed good in thy ſight.* It is thro' Free Grace that any are ſaved; but in the Salvation of ſuch alone, God hath demonſtrated the exceeding Riches

of

of his Grace towards him, thro' Jesus Christ. *Eph.* 2. 7.

Let not any from this Example of God's Free Grace, presume to indulge themselves in a sinful Course, hoping to obtain Mercy at the last, as he hath done, and so turn God's Glory into Shame, and his Grace into Wantonness. For it is a rare Example, hardly again to be parallel'd; will a Man stab himself through the Body, because some have been heal'd of such Wounds? Will a Man drink down Poyson, because some by an Antidote have expell'd the Poyson, and escaped with Life? Is not Presumtion the Bane and Ruin of Millions of Souls? May not God cut you off in the Act of some of your Sins, and not give you time for Repentance? And if Life doth continue, may not he deny you the Grace of Repentance? Doth not Custom and Continuance in Sin harden your Heart, and fasten you in Satan's Chains? Hath not God threatned, that such who cry, Peace, Peace, to themselves, tho' they walk after the Imagination of their own Hearts, to add Drunkenness to Thirst; that he will not spare them, but his Anger and his Jealousy shall smoak against them, and that he will blot out their Names from under Heaven? *Deut.* 29. 19, 20.

The great Improvement which should be made of God's gracious Dealings with the young Man, is for all to admire God's Free Grace; and especially for poor distressed Souls that are just upon the Brink of Hell in their own Apprehensions, and are ready to despair of God's Mercy, because of the Greatness of their Sins, to take Encouragement from hence, and hope that there may be Mercy in store for them: They have not been Murderers, whatever their Sins have been; and if a Murderer hath been received into Favour, why may not they hope? Let such think with themselves, that 'tis *Free Grace* hath saved him, and let him sue out at the Throne of Grace, for the same Grace which is freely rendered unto them.

A Recollection out of this Narrative; of those Passages from which, in Charity, we do conclude, that the Work of Grace was really wrought in his Soul; or, the Evidences of T. S. *of his Title to Eternal Happiness.*

1. HE bitterly lamented his Sins, and loathed himself for them, specially as they were against a good and gracious God, according to *Ps.* 51. 14.

2. He was deeply sensible of, and grieved for the Corruption of his Heart, from whence his actual Sin did proceed, according to *Ps.* 51. 4.

3. He mourned over his Back-slidings, because God was thereby dishonoured.

4. He found it hard to believe, yet professed he would roll himself, and rely upon the Merits of Christ alone for Salvation, and if he perished, he would perish there.

5. He was much in a little time in Duty, yet he profess'd, he saw the Insufficiency of them to justify or save him, according to *Phil.* 3. 9.

6. He made choice of Christ before all, before Life it self, according to *Phil.* 2. 8. 38.

7. He longed for the Morning when he was to dye, because he desired to be with Christ, according to *Phil.* 1. 23.

8. He greatly loved God, because much was forgiven him, according to *Luke* 7. 47. And said, Though God should damn him, yet he could and would love God.

9. He loved the Company of God's People, and professed he had rather be with 'em in Prison with Bread and Water, than with the Wicked in Liberty and greatest Dainties; according to *Job* 3. 14.

10. He blest God that ever he was taken and imprison'd, thinking it better to be in Chains, and brought to dye, than to go on in sin.

11. He was most broken and melted for his Sins, when those that came to visit him were gone from him, and not in their Presence. [*Hypocrites mourn before others, and are less affected when alone.*] Yet this was sometimes his Trouble, lest God should lose the Glory of what he had wrought in him. This was observed by

one

one that was usually with him when others went from him.

12. He wept for Joy at that time when he could find that God loved him, that he was not Cursing, Swearing and Sinning against God as others did, and he himself formerly.

13. He found and tasted more Sweetness in the Ways of God, and Praying and Mourning for Sin, than ever he had in the Commission of it.

14. He accounted Sin to be worse than Hell.

15. He had a Spirit of Prayer given him so plentifully that it was an Astonishment to many, that joyn'd sometimes with him, considering how ignorant he was a little before, according to *Acts* 19. 11. *For behold he prayeth.*

16. He looked upon the Loss of God, more than the Torments of Hell, and fear'd it more.

17. He priz'd Heaven, because he should Sin there no more.

These were his own Expressions, and what we observ'd that were frequently with him. And, Reader, do thou Pray and Watch, that thou may'st not be guilty of this young Man's Sins, but pray and labour, that thou may'st obtain the like Evidences for Heaven.

A SERMON Preach'd at his Funeral.

2 *Tim.* II. xxii. *Flee alſo Youthful Luſts.*

I Am come this Day to ſpeak to you in the Name of a *Dying Man*, and *Dying Mens* Words ſhould leave *Living Affections* and *Laſting Impreſſions*, upon the Hearts of Hearers. Nay, that which is infinitely more, I am come to ſpeak to you in the Name of the *Living God*; and therefore, I beſeech you, be ſerious; Remember that we are not now about a laughing Buſineſs; it is not leſs than for Lives and Souls; and, for all that I know, as you demean yourſelves now, it may fare with you to all Eternity: And if that will make you mind what I ſay the more, know this, That

what I ſhall now ſpeak, is but a Comment upon what was Yeſterday delivered in brief, from One that was in perfect Health, and in the Grave the ſame Day. And who knows whether there be not ſome here alive, and in Health, that before the Morrow Morning ſhall be Lumps of Clay, and this the laſt Sermon that ever they ſhall hear? Wherefore, I beſeech you, Sirs, if you love the Life of your Souls, hearken as if you expected to Die as ſoon as my Sermon were ended.

The Shortneſs of my Time will give me leave to ſpend no time at all by Way of Reflection upon the Context: But I ſhall immediately fall upon the Words, as they lye before us; *Flee Youthful Luſts*: In which you may obſerve,

1. An Act, *Flee.*
2. The Object, *Luſts.*
1. The Quality of the Object, *Youthful Luſts.*

The Doctrine that I ſhall take notice off from theſe Words, is this:

Doct. *That it is the great Duty of Young People to be exceeding Careful to avoid the Sins which uſually attend their Age:* Or, (if you pleaſe) *That it highly concerns young Men to* flee Youthful Luſts. *It's no Cowardiſe to flee from Sin.*

In the Proſecution of this Doctrine, I ſhall ſhew,

1. What are the Common Sins of Young People.
2. What it is to flee from Youthful Luſts.
3. Why they ſhould flee from Youthful Luſts.
4. I ſhall Apply it.

I ſhall Name ſome of thoſe Sins which Young Ones are ſubject to:

1. Young People are very apt to be Diſobedient to their Parents, or Maſters. O how great a Rarity is it, to ſee young People as ready to Obey, as their Parents are to Command!- Moſt Children are Children of *Belial*, that is, without a Yoak. Let Parents Command,

mand, Advise, nay, Intreat, all's to little Purpose. How ready are they to break the Bond which God and Nature lays upon them to Dutifulness! Though the Command of God be plain enough; though his Threatnings are terrible; and though this Sin seldom goes unpunished in this Life, yet Children take little or no Notice of them. One would think that one Scripture should scare them, *Prov.* 30. 17. *The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.* What is the English of that? Why, they shall come to an untimely End. Have not the sad Complaints of many at *Tyburn*, sufficiently demonstrated this to be true? Have not many cryed out with a Halter about their Necks, Children, If you value your Lives and Souls, take heed of Disobeying your Parents: That was the Sin which brought me to this untimely and shameful End.

2. Another Youthful Sin, is *Lying.* Poor Children quickly learn the Lesson of their Father the Devil. It is not without good Reason that the Psalmist, in *Psal.* 58. 3. gives such a Character of wicked Children which went astray from the Womb, telling Lies; and the older they grow, the more skill'd they be in this deviliſh Art: It's likely they are ignorant that it is a Sin that cuts the Bonds of all Society: It may be they are told how dear *Ananias* and *Sapphira*, paid for one Lie, *Acts* 5. 3. Nay, though the Word of Truth tell them more than once, That Liars must dwell with their Father the Devil, in that black Prison, *Hell*; though they hear of a Lake of Fire and Brimstone that burns for ever, *Rev.* 2. 18. and that such as they are, must be cast into it, yet for all this, they'll venture still.

3. *Sabbath-braking* is another youthful Sin. O how little do most of the young People of this City mind the Sanctifying of the Sabbath! Doth not the Multitude of Apprentices and Children, that wander up and down *Moor-fields* on the Lord's Day, speak this to be too true? They dare not make bold with their Master's Time on the Week-days; but as for God's Day, that they spend as if God had set a part one Day in the

Week for young People to Sleep, Drink, and Play in: They dare as well eat a Peice of their Fingers almoſt, as do that on another Day, which they do then; and the truth of it is, they look upon the Diſpleaſure of a dying Man as terrible; but the Anger of a Holy God they make light of. Oh, little do to they think what precious time that is! Their Souls are naked, and they then may have Cloathing, they are ſtarving, and they then may have Food, the Market is then open, Proviſions for Eternity may then be had. But, O prodigious Madneſs! the Hearts of moſt young Ones ſpeak in this Language: *As for Chriſt, Heaven, and Soul, let them go, we have better things to think on, more weighty Matters to mind.* And, is it true, indeed, O young Man! What, is the Company of vain Wretches, like thy ſelf, the Wanton Embraces of a Whoriſh Woman, the turning off thy Cups, and Damnation, more needful than the hearing of Sermons, than Praying, and Reading, and Salvation? Sure you ſhall not always be of that mind! O little do you imagine how dear you ſhall pay for all the Pleaſures you have on the Sabbath, out of God's Houſe. This, this was the Sin, which lay like a Load upon the Soul of this poor young Man, *The Prophaning of the Sabbath.* That was the Bane of him. This carried him out of God's Way, into the Devil's Quarters. Oh how bitterly did he bemoan himſelf for this Sin, as the Cauſe of all the reſt! *O* (ſaid he) *When I ſhould have been begging the Life of my Soul, I was Plotting the Death of my Soul and Body too.* Did none of you ſtand by the Cart when he whept ſo bitterly; and cryed to the Lord to forgive this great and dreadful Sin? Did none of you hear how earneſtly he begged of you to have a Care of that Sin, as you loved your own Souls? *Oh Wretch* (ſaid he) *that I was! I ſtudied how I might ſpend the Lord's Day in the Devil's Work; I thought I could never diſhonour God enough, and that time that I ſhould have ſerved God in, I did moſt for Satan: In them then I play'd my mad Pranks, went into the Church indeed ſometimes, but* [*I may ſpeak it with Shame and deep Sorrow now*] *I never heard one whole Sermon all the while I was with my Maſter;*

and

and indeed I laugh'd at thoſe that ſpent the Sabbath in hearing of Sermons, and Praying; and looked upon them as the veriest Fools in the World. I was glad when the Sabbath came, that I might have time to run to my vile Comrades. I rejoyced that I could then go to ſatisfie my curſed Luſts with Whoriſh Women. Oh! tell young Men from me, That the Breaking of the Sabbath is a coſtly and dangerous Sin. Sirs, The Subſtance of this Sermon I received from his Mouth; and, Will ye not believe a Dying Man? Do you think he did but Jeſt? 'Twas on the Sabbath-day he went to a Whore; 'twas on the Sabbath he robbed his Maſter; and, 'twas on the Sabbath that he kill'd the Maid. But, becauſe this Sin is Epidemical, I'll leave a ſhort Story with you, and deſire you to think of it; and then, if you like what follows, break the Sabbath ſtill. The Story is this: A dear Friend of mine, was Preaching about the Sanctifying of the Sabbath, and had Occaſion to make mention of that Man, that by the ſpecial Command of God was ſtoned for *gathering Sticks upon the Sabbath Day.* Whereupon one of the Congregation ſtood up and laughed, and made all the haſte he could out of the Church, and went to gathering of Sticks, though he had no need of them; but when the People came from the Sermon, they found this Man ſtark dead, with the Bundle of Sticks in his Arms, lying in the Church-porch. And yet, for all this, there ſtands a young Man in that Corner, that makes nothing of Idling away the Sabbath: And there ſits another, that minds not the Lord's Day, except it be to get into wicked Company, and take his Pleaſure in it. And how canſt thou endure to hear of this, without Trembling? But, I fear, thy Heart is ſo hard, that thou art ready to Rage againſt this Reproof. Well, if the Caſe be ſo, I have done with thee; but believe it, God hath not yet done with thee, and the Devil hath not done with thee: And though thy Conſcience ſay nothing now, yet I tell thee, that it hath not done with thee neither; Let none think I am tedious upon this Head: If young Men will but reform this Sin, I promiſe, I will never tell them of it more. Chriſtians, [I hope that there be ſome ſuch here,] Would it not be a

bleſſed

bleſſed Sight to ſee the Fields, the Taverns, the Whore-houſes empty, and the Churches full? Would it not be a bleſſed Reformation? Oh! When ſhall it once be? Which is the ſweeter Muſick; to hear the Air eccho with the confuſed Hollowing and Roaring of lewd young Men, playing upon the Lord's Day, or to hear the Sound of Singing of Pſalms, repeating of Sermons, Praying, Reading of Scriptures? Which is like to end beſt? *Iſa.* 59. 2. *Amos* 8. *Iſa.* 58. 13, 14. *Ezek.* 20. 10.

4. Another Youthful Sin is *Miſ-ſpending of Time*: Young Ones think they have time enough before them, and therefore making nothing of trifling it away. How far are moſt from following the Apoſtle's Counſel, in *Redeeming of the Time*? What, do you think many Hours Diſcourſe of filthy bawdy Stories, is that Redeeming of Time? is ſitting up whole Nights to play at Cards and Dice, Redeeming of Time? Is robbing yourſelves of Sleep to lye in the Boſom of *Dailah*, Redeeming Time? If this be Redeeming of Time, then ſome of our young Ones, and many of our Gallants redeem Time bravely. 'Twas a notable Saying of wiſe *Seneca*: *If* (ſaith he) *one ask me for my Purſe, I am not very willing to give it him: If he beg my Eſtate, I think it a mad Requeſt; but if he ask me to paſs away time with him, two or three Days of time, I pauſe not much upon it, but its eaſily granted.* And thus one of the moſt precious things in the World is vilified. O little do People think how glad they ſhall be one Day of one of thoſe Hours that they ſpent in Foolery: Oh call Time again, will be the Language of more than one upon a Death-bed. Could you talk with the mad young Ones that are in Hell, that lived five or ſix Years ago, in as much Pleaſure as you do now, and ſpent their time like you, but it may be little dreamed of being in Hell ſo ſoon, but might reckon of Forty or Fifty Years to live: Could you, I ſay, talk with them and ask them what they think of Time now: They would quickly ſay, O a World for one Praying Hour. Oh where is the People to be found, that ſeriouſly conſider, That there is not a Moment of Time but we muſt be accountable for! 'Twas excellently ſpoken of that

poor young Man, when he was in *Newgate* amongst the common Prisoners: One Sabbath-day they asked him to play at Cards with them: *O* (saith he) *you and I, have something else to do with our Time, than to play at Cards! Is it now a time for us be sporting away the Sabbath, when we have but one poor Sand left to Work for Eternity?*

5. Another Youthful Sin is, *Keeping bad Company.* Are there not many of the *Devil*'s Emissaries, that make it their Business to decoy poor young Ones? O what a Happiness do they promise then! A goodly Happiness indeed, to carry them to the Devil! 'Twas not without Cause that *David*, (in *Psalm* 1.) did pronounce them Blessed that had least to do in wicked Company: Whatever deluded Creatures think of their mad jovial Company; one that is well in his Wits, looks upon their Society as an Emblem of Hell, *Psal.* 120. The young Man upon whose Account we are here met this Day, told me, that two or three wicked Fellows first got him out to go to spend a Penny, but little did he think whither they were leading of him; and after they had been at one place, they carried him to another, till at last they brought him to that House, out of which few go without their Death's Wound. This was the general Complaint of them that went this last Assize to *Tyburn.* And yet, how are silly Souls pleased with such Company, whose greatest Kindness is to make them go merrily to Hell? And, are they still such sweet natur'd Creatures that you can't Love too much, who do what they can possibly to deprive you of your truest Happiness, and make you Miserable for ever? Oh! how will your boon Companions greet one another in Hell; nay, it may be upon Earth too! I remember, I was once with a Drunkard that lay a dying, and after I had prayed with him, in comes one of his old Companions in Sin, and ask'd him how he did; At which, he was ready to gnash his Teeth, and made this dreadful Reflection concerning him, to me: "Oh! That, that was the wicked "Wretch, that drew me away! If it had not been for "him, I had not been in so lamentable a Condition upon "a Death-bed! *Prov.* 1. 10, 11.

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6. The ſixth Youthful Sin is, *Curſing* and *Swearing*: How ready are young Ones to learn the Language of their Father? It was not long ſince, that I heard a little Boy ſwear at every Sentence he ſpoke: O what will ſuch be, when they come to be old, if they begin ſo ſoon? Scarce creep on their Feet, and yet running poſt to Hell! Oh! How many are there of this daring Generation, that bend their Tongues like Bows, and ſhoot thoſe Arrows againſt Heaven, which will fall down dipp'd in the Poyſon of divine Fury? It wou'd make one's Heart ach, to hear how ſome belch out their helliſh Oaths: To hear how cruelly they rake in the Wounds of Chriſt, and crucify him afreſh! Not conſidering, that at the ſame time, they are butchering of their own Souls. And, if one tell them of their Swearing, how ready are they to ſwear, that they did not ſwear? And turn, and laugh, as if it were a credible thing to be like the Devil, and an Honour to make haſte to Hell. Oh, how many are of this Black Crew, that brave it out with their Damn me, and Sink me, and Oaths, as if they would dare the Almighty to his very Face, and as if there were little of Truth in God's Threatnings, and his Anger a very light matter! O Sinner! What if God ſhould take thee at thy Word, when the next Damn me is in thy Mouth? What if God ſhould go to Curſing too? Do you know what a dreadful Word that is, *Go, thou Curſed*? Oh, what if God ſhould ſwear too, *That thou ſhalt never enter into his Reſt*? Could'ſt thou but ſee the flaming Tongues of thoſe horrid Sinners that know what the meaning of that Word Damn me is! Could'ſt thou but ſee how they bite thoſe Tongues for Madneſs, it may be, it wou'd make thee think, that an Oath is no ſuch light Matter. You ſay, *Words are but Wind*: But, believe it, this Wind will riſe to a Storm, as will not be allay'd without deep Repentance, till it hath blown thee into Hell. Did you never read the 3d of *Mal.* v. 5, 6? *I will come near to Judgment, and I will be a ſwift Witneſs againſt the falſe Swearers, and ſuch as fear not me, ſaith the Lord of Hoſts.* But you'll ſay, Your Tongues are your own, who is Lord over us? *Pſal.* 12. 4. You ſhall hear one ſhortly

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that will answer that Question, and let you know, that he is Lord over that, and that your own Tongue shall be made to condemn you. But what is that I see? How does that swearing Wretch storm and rage there at me, for telling him of his Sins? Come, come, Sinner, if you spare not God, I promise you I will not spare you, and I tell thee what thou heareſt, is nothing to what thou shalt feel.

7. The next youthful Lust that I shall mention, is Drunkenness. Do not many (I wish old Ones were not here too Guilty) act as if their Business in this World was to Eat and Drink, and take their Pleasures? The Devil bids them read that Text, *Eccles.* 11. 9. *Rejoyce, O young Man*, and they are easily perswaded to take his Counsel; And said they, Drink and roar, and consider not what a Reckoning will be brought in at last: Neither do they stand till they have read the latter Part of that Verse; *But know, that for all these things, God will bring thee to Judgment.* Not considering the meaning of that whole Scripture, which is but this: Go, young Man, lye at the Taverns and Ale-houses, do, drink and be drunk; but remember this, You shall be damn'd for't, and God will make you take off t'other Cup whether you will or no; and that is a Cup spiced with Wrath and Fury. But you see not, neither do you yet feel it; and therefore you do but laugh at all this: You say with those in *Mat.* 24. 19 *My Master delays his Coming*; and therefore you eat and drink with the Drunkards. You say, Let him talk till his Heart aches, I will never leave my Pleasure for you. Why, Man! Wilt thou then be desperate? Dare you say, I'll drink, though there be Death in the Pot, though Hell be at the Bottom of the Cup? Or, Do you think that God will be worse than his Word? And that though he threatens high, yet he means no such matter? O Sinner, deceive not thy self! And if thou forget the rest, carry home but that one Text, *Deut.* 29. 19 20 *If any one hear the Word of this Curse, and yet bless himself in his Heart, saying, I shall have Peace, tho' I walk in the Imagination of mine own Heart, and add Drunkenness to Thirst, the Lord will not spare him &c.* Do

you read on, and read it again, and think of that Scripture the next time that you ſit down to your Cups. Little do poor Creatures think, how dreadful a Sin Drunkenneſs is, and how many it bringeth with it: I'll tell you of one Story of my own Knowledge, and then I ſhall leave this: A certain Drunkard, that I knew very well, when he was in drink, quarrelled with his Fellow-ſervant, and after a few Words, knocked him down with his Flail, and killed him at one Blow. Afterwards, by Friends, he made ſhift to eſcape the Halter, and comes home again, and Swears and Curſes, and drinks at as high a rate as ever: But at laſt, when he was in the ſame Yard where he did this Murder, he dropt down dead in a Moment, and I was one of the firſt that ſaw him.

8. Another Youthful Sin is, *Uncleanneſs*. Is not *England* too near a-kin to *France*? Do not many of our young Ones act as if they took Pattern by *Sodom*, and had learned of *Gomorrah*? *Jeremiah* made a ſad Complaint, *Jer.* 5. 7. And are we leſs guilty? Doth not the Scripture ſpeak plain enough againſt this Sin? Though the *Pope* count it a *Venial Fault*, yet thoſe that are guilty of it, will find that his *Pardon* will give them little Eaſe, when they are caſt into a Bed of Flames. Surely, our hot young Men ſeldom read the Book of *Proverbs*, but act as if that ſimple young Man, (*Prov.* 7. 10.) did run no greater Hazard. What was it that brought *Thomas Savage* to Theft and Murder? What brought him to that ſhameful Death? O how bitterly did he take on, that he ſhould ever ſee the Face of that vile Woman! O had he but conſidered whither he was going, and that moſt of her Gueſts go to Hell! Had he but thought ſeriouſly how bitter that Sin would prove, I believe he would have lain in Flames, as ſoon as with that abominable Woman. Did none of you hear what he ſaid when he was upon the Cart? Did none of you ſee with what Earneſtneſs he ſpoke? Why, this was one great thing, that he begged of you young Ones, as his dying Requeſt, That you would have a care of this Sin.

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9. The next Youthful Sins that I ſhall mention, are, *Theft*, *Drunkenneſs* and *Uncleanneſs*; which are coſtly Sins, eſpecially the latter, and poor Creatures are uſually ſo bewitched with that, that Credit, Purſe, Body Soul, and all muſt go, rather than that beaſtly Sin ſhould not be gratified. How many Servants are there that wrong their Maſters, imbezel their Goods, and ſecretly waſte them by the afore-mentioned Sin? And I believe I need not tell you what Tragical End *Theft* hath.

That Prodigy of her Sex, and Diſgrace of Women, could not be ſatisfied with Wine, and good Cheer: Her Purſe muſt be fed as well as her ſtinking Carcaſe: *What do you come hither* (ſaid ſhe) *for without Money? Why? Where ſhall I have it?* (ſaid he.) *What, hath your Maſter none?* replyed that Monſter. *Yes:* (ſaid he) *But I never Wronged him, neither can I.* *Nay*, (ſaid ſhe) *if you be thereabouts, come no more here.* But, alas! The poor Creature is ſo inſnared, that he cannot but go to ask Counſel of this Daughter of the Devil, how he ſhould manage his Matters, ſo as to get that Money which his Maſter had. She makes a readily Reply, and adviſeth to murder the Maid, to bury the Theft. O that unfaithful Servants would think of theſe things, and now and then read that Scripture, *Titus* 2. 10. and *Luke* 16. 6.

I ſhould here ſpeak ſomething of the bloody Sin of *Murder*; but the Word of God, the Laws of Men, the Power of Conſcience, and the ſignal Judgments of God againſt ſuch, puts me in ſome hope, that I need not much inſiſt upon that. I ſhall add but one Sin more,

10. Another Youthful Sin is, *Incouragedlneſs*: How reſolutely do moſt young Ones go on in their Sins? How hardly brought ſo much as to debate the Buſineſs ſoberly with themſelves or others? How do they fly in the Face of them which reprove them? As if it were ten times a greater Fault for to reprove Sin, than to commit it! Nay, ſome are come to that height, that they make but a Mock of Hell and Judgment, as well as

Sin, *Isa.* 5. 19. But these are so vile a Generation, that I have little hopes of prevailing with them, *Psal.* 28. 4, 5. *Jer.* 22. 21. *Gen.* 19. 14.

II. The next Thing I proposed to speak to, was, *To shew what it is to flee Sin.* In this I shall be very Brief:

1. Not to commit it. Take not up this Serpent, for it hath a deadly Sting in the Tail of it. Embrace not this *Dalilah*, for she will betray thee. Haste away, avoid it; if you do not, it is as much as your Life, the Life of your Soul is worth, *Isa.* 1. 16.

2. *Flee:* That is, avoid the very Occasions of Sin. It's ill Jesting with Edged-tools. They are safest that are farthest from it. A hundred to one, but thou art caught, if thou play with the Bait. Who but a mad Man, would take strong Poyson into his Mouth, and say, that he will then spit out? Who would chuse to sleep upon the Top of the *Mast*? Believe it, Sin is one of the most dangerous things in the World, and he that tampers with it, plays with Hell, and is sporting with the Devil, 1 *Thess.* 5. 22.

3. *Flee!* That is, hate it with a perfect Hatred. Say, *What have I to do with Idols any more? How shall I do this, and sin against God?* Labour for a Spiritual Antipathy against Sin, and to loath it, as *David* and *Paul*, yea, as God himself, *Psal.* 139. 23.

4. *Flee!* And persuade others to Flee. For, the Danger is not inconsiderable. Tell others, what Sin will prove at last, and persuade them to consider what the Wages of such Work will be, *Psalm* 119. 157.

III. *Why should we flee youthful Lusts?*

1. Because our Captain bids us *Flee!* We have his Commission, Nay, his absolute Command: May I not say, his Entreaty too? What is the meaning of all those Pathetical Expostulations, *Turn you, turn you, why will you dye?* Why doth he bid us to beseech you to look about you? What is the design of all the Scripture?

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Wherefore do we preach and pray? Methinks, the Miniſters of Chriſt ſhould be like thoſe Angels that warned *Lot* to flee out of *Sodom*, and when he lingred they pulled him, and bid him haſte, and flee for his Life. I might be infinite in Scriptures, for the Proof of this, *Pſal.* 34. 11, 14.

2. Becauſe of the Danger of not Fleeing. If the Wrath of God, if Hell and Damnation, if everlaſting Miſery be to be avoided, then Sin is: For, as ſure as God is true, Sinners muſt be damned, if they flee not Sin.

3. Becauſe of the Benefits that we ſhall have by Fleeing Sin. We ſhall be everlaſtingly ſecured. If Heaven and Glory be worth the getting, if Happineſs and Salvation conſiderable, if a Kingdom and Crown be worth the having, this may be obtained by Fleeing from Sin.

APPLICATION.

IV. *Uſe.*] It is ſo, *That it is our Duty to flee youthful Luſts?* Then let all this Congregation of young Men and Women, conſider how well they have obeyed the Command. Sirs! Be faithful to your Souls, and aſk yourſelves ſpeedily, What you have done? Young Men! Are you Guilty, or not Guilty? It's better you ſhould be asked the Queſtion at the Bar of Conſcience, than at the Bar of God's Judgment. Children! How ſay you? Are you as ready to Obey, as your Parents are to Command? Doth not your Conſcience tell you, That you cannot tell a Lye to cover a Fault, and yet, not be much troubled? Some of you are come here this Day to hear News, more than to hear your Sin reproved: But where are you on the Sabbath day? May not I ſee you idling in the Streets, and ſitting at your Doors? Nay, may I not ſee you in the Company of wicked Creatures, in an Ale-houſe? Well Sinners, well; the Reckoning will come up by and by. I pray tell me, How do you ſpend your time? Is it in your Chamber upon your Knees, and at your honeſt Calling, and in Civil and Chriſtian Society? Who are

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the Perſons that you take moſt delight in? Are they thoſe that Diſcourſe of God, and warm one another with Words of Grace? What think you of Curſing and Swearing? Do you fear an Oath? Or do you think thee deepeſt Oaths the beſt Rhetorick, and moſt graceful, if I may ſo ſpeak, to your Diſcourſe? What Language do you ſpeak? The Language of *Canaan*, or the Language of *Aſhdod?* Can you ſtretch your ſelves upon Beds of Ivory, and drink Wine from Morning to Night, and look upon this as the only Life? Is it not a pleaſant thing to lye in the Imbraces of a wanton Woman? And cannot you uſe unſeemly Dalliance, and ſay, *Am I not in Sport?* Did you never wrong your Maſter in your Life? And dare you do ſo ſtill? And how would you take it, if I ſhould come to you, and tell you roundly of all your Sins? Could you bear it, if I ſhould come cloſe to you, ſet Hell and Damnation before you? *Young Men!* I beſeech you anſwer me: I tell you again, 'tis better for you, if I ſhould ask you this Queſtion here, than God hereafter. Well, have you put it to your Conſcience? And, are you Guilty? I muſt tell you plainly, I cannot but think that abundance of this Congregation are in many of theſe Sins deeply guilty; and yet there ſtands a ſlye Sinner, no more affected than the Ground he treads on: Thou thinkeſt that I do not know thee, but that if poſſible, I may ſtop thee before thou com'ſt to the *Gallows* and *Hell*, I ſhall do what I can, for thy Soul, to reach thee: Wherefore, give me leave in the next place, to ſpeak one Word by Way of *Conviction.*

Young People! I am not come this Day to tell you News; my Buſineſs is not to Tickle your Ears, but to do what I can poſſibly to keep you from that Place of Shame, the *Gibbet*; and that Place of Torment, *Hell*. I believe that here are many that I ſhall never ſee nor ſpeak to as long as the World ſtands; and that our next Meeting will be before the Judgment-ſeat of Chriſt: And therefore, I muſt tell you that I muſt not Jeſt with you. I ſpeak to thoſe that are Guilty: You know well enough who I mean. Let me ask you ſober',

Do you believe that there is a God? And that he is privy to all you do? And dare you out-face God with your Wickedneſs? Or, do you make account his Eye is nothing, ſo Man do not know? Can you ſo? Believe it, Sinner, you will ſhortly know, that God and your Conſcience are Witneſs enough to caſt you: And, is this nothing? Are not Threatnings of God to be regarded? Shall the Lyon roar, and will not ſuch a Beaſt as you tremble? Know this, as ſtoutly as you brave it out now, you will ſhortly quake. But you are reſolved, come on what will, venture you will: But, hold Sinner, I pray thee let's reaſon the Caſe a little; do not act like a Fool and a mad Man: Were you ever in *Newgate?* Do you know what a Priſon is? Are Fetters ſuch deſirable things? Hath the Devil done you ſo much Kindneſs, as that you muſt venture your Liberty for is ſake? Come, tell me a Sinner, What good did the Devil ever do for thee willingly? Is it worth thy while to do and ſuffer ſo much for one that never intended any good to any in the World? Conſider, a little, young Man, is it nothing to come Gingling in your Chains before an earthy Judge? Is the ſight of the Bench nothing? Is it nothing to have your Villany laid open before the World? How do you think you ſhall look when the Evidences come in clear, and the Jury ſhall caſt you? What, brave it out ſtill! But what will you ſay, when the Judge ſhall paſs Sentence upon you, *To be carried from thence to Priſon, and from that to the Place of Execution?* Is it nothing to have ten thouſand Spectators of your ſhameful End? But, methinks, I hear ſome of that helliſh Rout laughing, and ſaying, *It is but a Swing or two, and then all is over, their Miſery's at an end!* But, hold there, Sinner, then thy Miſery will begin; for, thou ſhalt appear immediately before the Bar of God, and there receive another Sentence, ten thouſand times more Dreadful than the former. What, do you make nothing of that dreadful Word, *Depart, thou Curſed?* And then immediately the Devil takes your Soul. He waits for his Prey, and thou muſt be reſerved in Chains of Darkneſs, in unſpeakable and unavoidable Torments, to the Judgment of the Great Day;

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And then thy curſed Soul and Body ſhall meet. Oh, what a dreadful Greeting will that be, when both Body and Soul ſhall be caſt into everlaſting Flames! Well, young Man, now what do you ſay? Is it beſt to venture ſtill? But it may be thou begin'ſt to think, What a ſtrange ſenſorious Man this is? Such Preaching is enough to make one out of their Wits! What, is there no ſuch thing as Repentance? A Grace a God, one may be ſaved for all your Raiſing. What do you think of *Thomas Savage*? Did not he Repent? I hope you will not ſay that he is in Hell. No, indeed; for I verily believe that he is a Saint in Glory: But how do you know whether God will give you Repentance? I muſt tell you, he is a ſingular Inſtance, ſuch a one as we ſhall ſcarce hear of in a Age. And I remember, *That he that is oft reproved, and hardens his Heart, ſhall ſuddenly be deſtroyed, and that without Remedy.*

But, tho I ſpeak thus, *Brethren*, I hope better things of many here and things that do accompany Salvation. I am perſuaded here are ſome young Ones that had as live venture their Lives as indulge themſelves in the fore-mentioned youthful Luſts. I think I have Ground to ſay what I do, Brethren; I beſeech you make not my Boaſting void, neither let me be aſhamed of my Confidence. I am perſuaded, I ſay again, that ſome of you now hate what ſometimes you delighted in, and tho' it may be in the Days of your Darkneſs you lived in your Sins, yet now fear to fall into them as much as you fear Hell. Courage, my Brethren, go on bravely, and the Lord be with you; you are the Hopes and Joy of old Chriſtians, they bleſs God from their Hearts to ſee ſuch Flowers in his Garden. Hold but out, be ſtrong, and quit you like Men, Heaven ſhall be as ſurely yours as if you were now there.

4. *Uſe.* I ſhall here ſpeak ſomething by Way of Advice to the Maſters of Families and Parents: It lyes much in your Power to put a Stop to that mighty Torrent of Wickedneſs, that doth almoſt overflow this City. Remember, Sirs, what a dreadful Sin the Sin of Murder is: What then do you think of thoſe that murder Souls; that ſtarve Souls? How do you think God will take it at your Hand, that you ſhould be ſo careful that your

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Work be done, and never mind his at all? Is it nothing to you to that one that dwells under your Roof, muſt dwell with *Everlaſting Burnings*? Are you ſo barbarous as to be indifferent whether your Servants and Children are damned or ſaved? What can you anſwer, when thoſe of your own Houſe ſhall ſtand before the Great God, and ſay, *Lord, if it had not been for my Maſter, I had never ſinned againſt thee at the rate which I did: He never told me any thing of the Danger of Sin; he would beſure to call me up betimes to look after his Buſineſs. If I neglected that, I ſhould quickly hear of it: But as for the Lord's Day, Praying, or Reading, or any thing that concerned God or my Soul, I never was ſo much as reproved for the Neglecting of them! Oh, if I had been but told of ſuch a dreadful Place as this is, and what Sin would end in, ſure I ſhould never have ventured as I did!* Sirs, I beſeech you think how you ſhall anſwer ſuch an Accuſation at the Day of Judgment; as ſure as you live, you will then be ſpeechleſs: Parents, methinks you have ſomething within you, to put you upon your Duty: What, have you no Love at all to the Fruit of your Bodies? Is it no great matter whether your Children ſink or ſwim? Would you be contented to ſee them in a Houſe that is in a Flame, and do nothing to get them out? Would you have your Children Fire-brands of Hell for ever? Will you do nothing to reſcue them from the devouring Lyon, who would tare them in Pieces? Can you bear to hear them cry out againſt you, and ready to fly in your Faces? Doth it never trouble you to think what a Greeting you ſhall have in another World, when they ſhall Curſe the Day that ever they ſaw you; when they ſhall ſay, *I may thank you for this dreadful Miſery, you never Catechis'd me, nor told me one Word of this Place of Torment; you never corrected me for my Sin: If you had, it may be I ſhould not have lain under this intollerable Anguiſh!* What do you ſay, Sirs, to theſe things? Methinks they call for your ſerious Conſideration. Really, if theſe be not weighty matters, I know not what be. Let me ask you in Meekneſs, whether it be not a piece of the *barbarouſeſt Cruelty* in the World, to let your Children and Servants run to Hell, without doing what in you lies to ſtop them? But I hope, by this time, ſome of you are a

little convinc'd of the Dreadfulneſs of the Loſs of a Soul, and are loath to have the Guilt of the Blood of Souls to lye upon you for ever, and therefore begin to ask: What ſhall you do that you and yours may be ſaved, and your Servants and Children may eſcape the Snares of Satan, and *Flee Youthful Luſts?* Are you in good earneſt, Friends? And will you promiſe, as in the Preſence of God, that you will do what you can poſſibly, to diſcharge your Duty, and to follow thoſe Directions that I ſhall give you: In hopes that ſome are reſolved, by the help of God, to do what in them lyes for the keeping all under their Charge from everlaſting Burning; I ſhall adviſe you,

1. *Be good yourſelves*, and labour to be Patterns of Holineſs, and to ſhew your Children and Servants by your Converſation, that you yourſelves believe there is a God, an immortal Soul, Heaven, Hell, and Eternity; let your Language be ſavory, and ſpeak you to be one that hath been with Jeſus. Let your Actions be regulated by the Word, and endeavour to let them know, that you are not in jeſt when you ſpeak of God and their Souls, *Pſal.* 10. 1, 2.

2. I charge you, as in the Preſence of God, as you will anſwer the Neglect of it at the Bar of that great Judge; take an exact Account of your Servants, how they ſpend their time, what Company they keep, what they do upon a Sabbath; and if you would make any thing of Religion, be as careful that the Sabbath be ſpent in God's Service, as the Week-days in yours. I could tell you of a good Servant that was wont many a time and oft, to complain of his Maſter, and ſay, *If my Maſter had ever examin'd me the Text on the Lord's Day, or called me to Account where I had been, or what I had heard, I ſhould never have come to ſo ſad an End, as I am now like to do.*

3. Inſtruct them oft in the matters that concern their eternal Welfare. Sirs, tell them, I beſeech you, with all the Earneſtneſs that you can for your Lives, of the Danger of Sin; give them wholeſome Advice; tell them of the Neceſſity of Converſion: Allow them a little time to Pray and Read, and let them know that you take Notice of any thing that is good in them.

4. Pray for them, cry to the Lord mightily, and ſay, O that *Iſhmael* may live in thy ſight! Lord, haſt Thou not a Bleſſing, O my Father, for me and mine! O pitty, Load, my Children and my Servants, and let all under my Roof be of the Houſhold of Faith, and of the Family of our Lord Jeſus. And now, once more I beg you to be in earneſt, 'twill be the trueſt Evidence of the Truth of your Grace, to be faithful in this Work. 'Twill be your Joy upon a Death-bed; 'twill be your Crown in another World.

Uſe 5. One Word by Way of Advice to you young People: Brethren! You ſaw what it was Yeſterday to fall into *youthful Luſts*, and to Day you have heard ſomething of the Danger of theſe things. Methinks by this time you ſhould be in a Rage againſt Sin. Methinks you ſhould all ſay, Well; now I will never ſpend the Sabbath-day as I have done. I'll never come near the Company of vile Women: This I hope ſhall be a Warning to me as long as I live. Are you (in ſober Sadneſs) of this mind? Oh that the Lord would keep this always upon your Hearts. O that you now may not get out into the old World, and ſhake of the Senſe of theſe things! but do I not ſee ſome weeping Eyes and aking Hearts? And what doſt thou ſay, poor Soul? *O Sir, I am the Man you mean! But, it is impoſſible for me to eſcape Hell? I have lived in almoſt all theſe Sins for many a Year, what ſhall I do?*

I ſhall anſwer this honeſt Requeſt; and the God of Love and Power ſet it home.

1. Labour to be acquainted with the Principles of Religion: Be much in Reading of the Scriptures; ſearch, and you will find never a Word there to encourage Sin, but all againſt it, they will make you wiſe unto Salvation. Conſult the Word, and you will eſcape the Wrath to come, which ſhall ſurely fall upon all thoſe that live and dye in their Sins, *Pſal.* 119. 9.

2. Labour to underſtand wherein your Happineſs lies: It lies not in Riches, Pleaſures and Honours, but in the Favour of God, *Pſal.* 4 6. *Seek firſt the Kingdom of Heaven, and the Righteouſneſs thereof; ſet your Affections on things that are above; and not on things below.*

3. To be ſure keep the Sabbath ſtrictly, and 2 read

upon a powerful Miniſtry. Then is the time to buy Proviſions to live upon for ever.

4. Keep good Company; get out of wicked Mens Society; mark thoſe that walk ſoberly, and mind their Souls, and make much of them, and beg an Intereſt in their Prayers, and take their Advice. If you once grow weary of good Company, I ſhall have but little hopes of you; and it's a ſign God means good to poor Souls, when they are deſirous to be in with them that are dear to God. A warm Chriſtians Companion, O Sirs, you cannot value too highly, *Cor.* 15. 33. 1 *Pet.* 4. 4. *Heb.* 6. 12.

5. Take heed of ſinning againſt Conſcience. Let *David's* Prayer be yours, *Pſal.* 19 19. *Keep back thy Servant from preſumptious Sins, let them not have Dominion over me.*

6. Take heed of putting off Repentance; remember now your Creator, now is the acceptable time, O if you value your Lives, make haſte, and delay no longer, but go and fall upon your Knees, and beg of God to give you Repentance unto Life. Give God no Reſt Day nor Night, till he hath chang'd your Heart, and made you to ſee your Need of a Chriſt, and give your ſelf to Chriſt. O cry out this Night, *A Chriſt, dear Lord! A Chriſt for my Soul, or I am loſt for ever!* Eccleſ. 12. 1. Pſal. 139. 62.

7. Be much in Conſideration: Commune now and then with your Heart, and think ſeriouſly whither you are going, and ask your Soul what a Condition it is in, and what it hath to bear up againſt the Fear of Death, and what *Proviſions* are made for Eternity. Look into your Purſe, what Money haſt thou that will go current in another World. Spend much time in Thinking. I ask'd this poor Boy, *How he ſpent his time in Priſon?* He Anſwer'd, *In Praying, Reading, and Conſideration.*

8. Neglect no Prayer. *Ask and you ſhall have; Seek and you ſhall find; Knock and it ſhall be opened to you.* Be frequent and ſerious in this Duty. Forget not ſecret Prayer; and *look after your Prayers*, and be not content except you hear of them again.

9. Be diligent in your Callings, be not ſlothful in your worldly Buſineſs. Idleneſs is the Devil's Shop, *Rom.* 12. 11.

10. Hold

10. Hold out to the End. Remember what they ſhall have that Conquor. Reſolve for Chriſt and Heaven upon any Terms.

Well, Sirs! Now my Work is done, have I been beating the Air? What ſhall become of theſe two *Sermons*? Yeſterday you heard one out of the Cart, and from the Gibbet, and to Day from the Pulpit; and, *What are you reſolved to do?* What ſhall the Tears, Prayers and Intreaties of that dying young Man be ſo ſoon forgotten? If they are, can the Commands of the Living God be ſo eaſily contemned? Is there nothing in all that I have been ſpeaking? What, are you ſtill of the ſame Mind that you were, or are you not? I ſay again, I muſt leave you, a thouſand to one, whether I ſhall ever ſee you, or ſpeak to you more. Once more I charge you as you love your own Souls, as you fear the Wrath of God, and the Flames of Hell, *Flee Youthful Luſts!*

A Relation of What passed in the Imprisonment, and at the Execution of *Hannah Blay*.

Hannah Blay belonged to a Bawdy-house in *Ratcliff*, where *Thom s Savage* used to frequent, and was always welcome so long as his Money lasted: His Money being gone, *Blay*, presently puts him upon robbing of his Master, which he could not easily accomplish by reason of the diligence of the Servant-maid, and to murder the Maid rather than fail of getting the Money, which

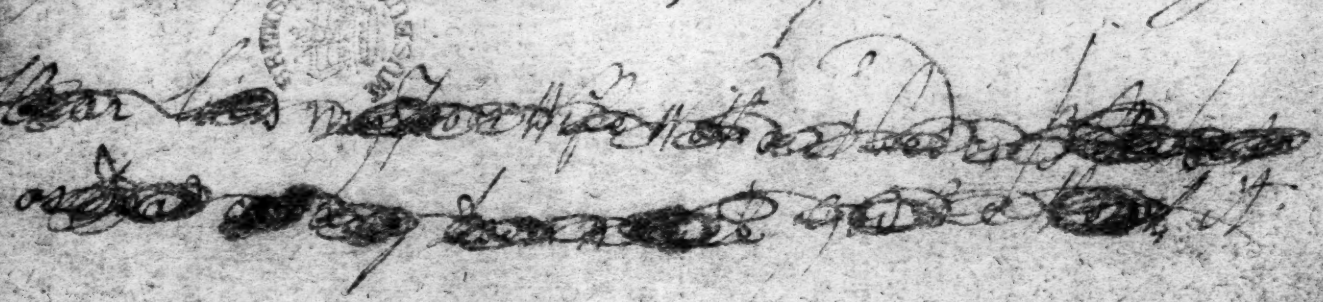
cowardly did, and goes again to *Hannah Blay*, and ...ter what he had done, then flies: but the Justice of ...od purſued him ſo faſt that he was ſoon apprehended and committed to *Newgate*. After he had accuſed *Hannah Blay* for putting him upon the Murder, ſhe was apprehenned and committed alſo. At the Seſſions ſhe was indicted and condemned for being Acceſſary to the Murder committed by *Thomas Savage*. In the time of her Impriſoment, ſhe was very rude, and debauched, being ſeldom ſober, except at ſuch times ſhe could by no means procure Drink to be drunk withal. She often endeavoured for to make *Thomas Savage* drunk with her, which ſhe once or twice effected, and endeavour'd very much to draw him off from Repentance, by driving his old Trade of Sin and Wickedneſs. If any adviſed her to Repentance, and to take care for the future Eſtate of her Soul, ſhe would laugh at them, and reply, in ſome ſuch Language as ſhe had learn'd in the Devil's School, with which ſhe was well ſtored. She was from that Seſſions, reprieved till the next, fully perſwading herſelf ſhe ſhould eſcape that bout; and ſpending her time according to her former Courſe of Living, taking as little Care what ſhould become of her Soul, as though ſhe had never offended a gracious God, and as if there was no Devil to torment her, nor Hell to be tormented in: but Seſſions being again come, and ſhe again brought down to the Seſſions-houſe in the *Old-Baily*, had Sentence to be Executed at *Ratcliff*, where the Fact was committed: The Night before her Execution, the Ordinary of *Newgate* came to Adminiſter the Sacrament to her, which ſhe refuſed; ſaying, ſhe could not die in Charity with ſome, whom ſhe named, judging them the Cauſe of her ſecond Judgment, and Execution. The next Day, being *Friday*, *February*, 26th, ſhe was conveyed in a Cart from *Newgate* to the Place of Execution, where ſhe ended her wicked Life by a ſhameful Death, without the leaſt Sign of Sorrow or Repentance for her abominable Whoredoms and Wickedneſs.

FINIS.

If London is on 51 degrees 30 minutes of Latitude

and Bellisle is on 47 deg. 10 min. and of 3 deg. 20 min. West

Longitude from London how far are they asunder



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